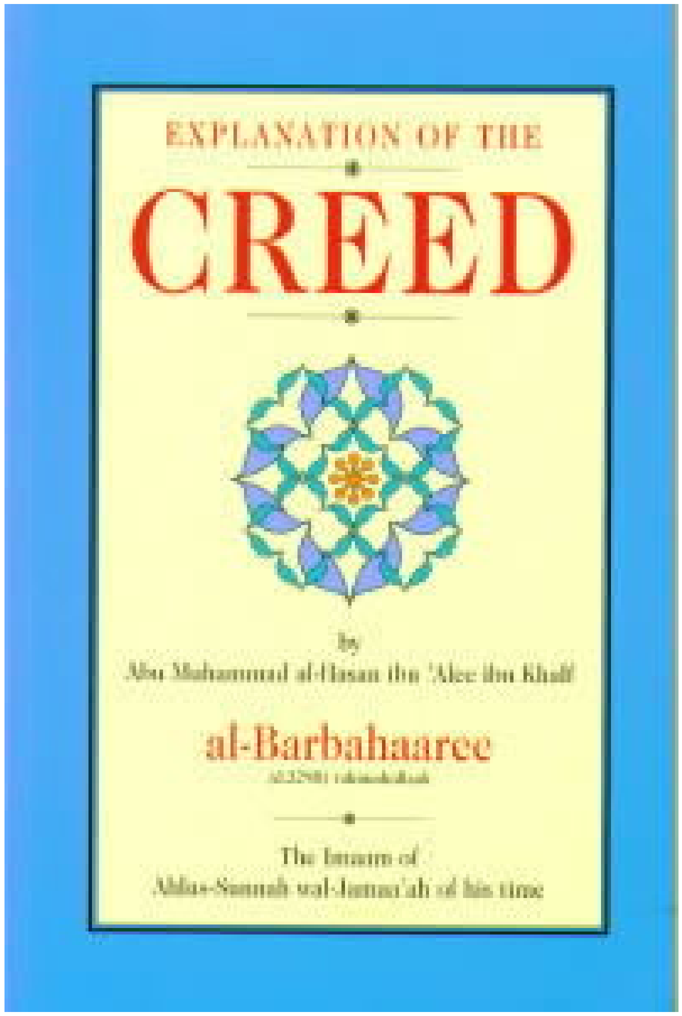


Explanation of the Creed

(Kitaab Sharh us-Sunnah)
(Abridged: 140 of 169 Points)

by Abu Muhammad Al-Hasan ibn ‘Alee ibn Khalaf
Al-Barbahaaree
(d. 329H) rahimahullaah
The Imaaam of Ahlus-Sunnah wal-Jamaa’ah of his time

Translation: Abu Talhah Dawud Burbank

1: The Sunnah is Islaam and Islaam is the Sunnah

Imaam al-Barbahaari (rahimahullaah) said:

All praise is for Allaah who guided us to Islaam and blessed us with it and placed us in the best nation, so we ask Him to grant us that we keep to that which He loves and is pleased with and avoid that which He hates and which angers Him.

Know that Islam is the Sunnah, and the Sunnah is Islaam[1] and one of them cannot be established without the other.

NOTES

1. The Prophet said, "He who turns away from my Sunnah is not from me." Reported by al-Bukhaaree (Eng. trans. 7/1-2/no.l), Muslim (Eng. Trans. 2/703/n0.3236) and an-Nasaa'ee.

Abu Hurairah said that Allaah's Messenger said, "All of my Ummah will enter Paradise except those who refuse." It was said, "Who will refuse?" He replied. "Whoever obeys me enters Paradise and whoever disobeys me has refused." Reported by al-Bukhaaree (Eng. trans. 9/284/n0.384).

Imaam az-Zuhree (the famous taabi'ee, d.124H) said,"The people of knowledge who came before us used to say,'Salvation lies in clinging to the Sunnah.'" Reported by ad-Daarimee in his Sunan (no.96).

Imaam Maalik said,"The Sunnah is like the Ark of Noah. Whoever embarks upon it reaches salvation and whoever refuses is drowned." Quoted by Shaikh ul-Islaam Ibn Taimiyyah in Majmoo' ul-fataawaa (4/57).

2: From the Sunnah is Clinging to the Jamaa'ah

From the Sunnah is clinging to the Jamaa'ah.[1] Whoever desires other than the Jamaa'ah and departs from it then he has thrown off the yoke of Islaam from his neck and he is astray, leading others astray.[2]

NOTES

1. 'Umar, radiallaahu' anhu reports that the Prophet said, "Stick to the Jamaa'ah and beware of splitting, for Shaitaan is found along with the single person but is further from two. Whoever desires the centre of Paradise then let him stick to the Jamaa'ah. He whose good deed pleases him and his evil deed causes him to feel bad then he is a believer." Reported by Ahmad (1/18), at-Tirmidhee (no. 2165) al-Haakim (1/114) and is declared saheeh by Shaikh al-Albaanee in as-Saheehah (no. 1116).

Anas, radiallaahu 'anhu, reports that the Prophet said, "Indeed the Children of Israa'eel divided into seventy one sects and my Ummah will divide into seventy two sects, all of them will be in the fire except one and that is the Jamaa'ah." Reported by Ibn Maajah (no. 3993) and declared saheeh by Shaikh al-Albaanee.

2. Alluding to the hadith of Ibn 'Abbaas, radiallaahu 'anhummaa, who said: Allaah's Messenger said,"He who sees from his ruler something he dislikes, let him be patient with him, for he who splits away from the Jamaa'ah by a handspan and then dies, dies a death of Jaahiliyyah" and in a narration, "then he has thrown off the yoke of Islaam from his neck." Reported by al-Bukhaaree (trans. 9/145), Muslim and Ahmad and the other narration by at-Tirmidhee (no. 2867)

and Ahmad (4/130). Refer to Sharh ul-'Aqeedat-Tahaawiyyah (379-382), checked by Shaikh Naasir ud-deen al-Albaanee.

3: The Companions Are The Foundation of the Jamaa'ah

The foundation upon which the Jamaa'ah is built is the Companions of Muhammad May Allaah's Mercy be upon them all. They are Ahl us-Sunnah wal-Jamaa'ah,[1] so whoever does not take from them has gone astray and innovated[2] and every innovation is misguidance, and misguidance and its People are in the Fire.[3]

NOTES

1. As is shown by the hadeeth of at-Tirmidhee (no. 2641): 'Abdullaah ibn 'Amr said: The Messenger of Allaah said,"What happened to the Children of lsraa'eel will happen with my Ummah, just as one shoe resembles the other, to the point that if one of them had intercourse with his mother openly, there would be someone who did that in my Ummah. The Children of Israa'eel split into seventy two sects and my Ummah will split into seventy three sects, all of which are in the Fire except one sect." They asked, "Which is that one, 0 Messenger of Allaah?" He replied, "That which I and my Companions are upon." Declared hasan by Shaikh al-Albaanee.

2. It is authentically reported that Allaah's Messenger said,"Stick to my Sunnah and the Sunnah of the rightly guided Caliphs after me, cling to that with your molar teeth and beware of new matters, for every innovation is misguidance." Reported by Ahmad, Abu Daawood (Eng. trans. 3/1294/no.4590), at-Tirmidhee (no. 2676), Ibn Maajah (no. 42), ad-Daarimee (no. 96) and Ibn Abee 'Aasim in as-Sunnah (no. 54). Shaikh al-Albaanee declares, "Its isnaad is saheeh, its narrators reliable."

3. Jaabir, radiallaahu'anhu, reports that the Prophet would say in his khutbah, "... The most truthful speech is the Book of Allaah. The best way is the way of Muhammad. The worst of affairs are the novelties and every novelty is an innovation and every innovation is misguidance and every misguidance is in the Fire." Reported by an-Nasaa'ee (3/188). It is declared saheeh by Shaikh al-Albaanee in Saheeh Sunan in-Nasaa'ee (no. 1487).

Abu Shaamah (d.665H) said,"The order to stick to the Jamaa'ah means sticking to the truth and its followers; even if those who stick to the truth are few and those who oppose it are many; since the truth is that which the first Jamaa'ah from the time of the Prophet and his Companions, radiallaahu 'anhum, were upon. No attention is given to the great number of the people of futility coming after them." (Al-Baa'ith 'alal-Bida'h wal-Huwaadith, p.l9).

4: All The Affairs Have Been Made Clear By the Sunnah and Jamaa'ah

'Umar ibn al-Khattaab, rahimahullaah, said, "There is no excuse for anyone going astray thinking that he is upon guidance. Nor for abandoning guidance thinking it to be misguidance, since the affairs have been made clear, the proof established[1] and the excuse cut off."[2] That is because the Sunnah and the Jamaa'ah have consolidated and safeguarded all of the Religion. It has been made clear to the people, so it is upon the people to comply and follow.[3]

NOTES

1. Al-'Irbaad ibn Saariyah, radiallaahu'anhu, reports that the Prophet said, ".... I have left you upon clear guidance. Its night is like its day. No one deviates from it after me except that he is destroyed." Reported by Ahmad, Ibn Maajah (no. 43) and al-Haakim. It is declared saheeh by Shaikh al-Albaanee in as-Saheehah (no. 937).

2. Reported by Ibn Battah in, al-lbaantul-Kubraa (no. 162) by way of Awzaa'ee that it reached him that 'Umar ibn al-Khattaab said it. However, its chain is munqati' (disconnected).

Al-Marwazee reports in as-Sunnah (no. 95) that 'Umar ibn 'Abd Allah-'Azeez said, "There is no excuse for anyone,

after the Sunnah, to be misguided upon error which he thought was guidance."

3.'Abdullaah ibn Mas'ood radiallaahu 'anhu, said, "Follow and do not innovate, for you have been given that which is sufficient and every innovation is misguidance." Reported by Abu Khaithamah in Kitaab Ul-'Ilm (no. 540) and declared saheeh by Shaikh al-Albaanee.

5: Adhering to the Understanding of the Companions

May Allaah have mercy upon you. Know that the Religion is what came from Allaah, the Blessed and Most High. It is not something left to the intellect and opinions of men. Knowledge it is what comes from Allaah and His Messenger, so do not follow anything based upon your desires and so deviate away from the Religion and leave Islaam. There will be no excuse for you since Allaah's Messenger explained the Sunnah to his Ummah and made it clear to his Companions and they are the Jamaa'ah, and they are the Main Body (as-Sawaad ul-A'dham), and the Main Body is the truth and its followers.[1]

So he who contradicts the Companions of Allaah's Messenger sallallahu alaihiwasallam in any of the affairs of the Religion, then he has fallen into disbelief.[2]

NOTES

1. lmaam Ahmad reports in his Musnad (4/278) with hasan isnaad narration of Nu'maan ibn Basheer: Abu Umaamah al-Baahilee, radiallaahu 'anhu, said, "Stick to the main body (as-Sawaadul - a'dham), so a man said, "What is the 'Main Body'? So Abu Umaamah said,'This Ayah(54) in Soorah an-Noor:

"But if you turn away,he Muhammad is oniy responsible for the duty placed on him and you for that placed on you."

Ibn Mas'ood, radiallahu 'anhu, said,"The Jamaa'ah is what conforms to the truth, even if you are alone." Reported by Ibn'Asaakir in Taareekh Dimashq with a saheeh isnaad as pointed out by Shaikh al-Albaanee in al-Mishkaat (1/61).

2. Allaah, the Most High, did not only warn against opposing His Messenger sallallahu alaihiwasallam, but also warned against the following of any way other than that of the first Believers: the Companions, radiallaahu 'anhum, amongst whom the Qur'aan was sent down and who learned directly from the Messenger sallallahu alaihiwasallam. Allaah, the Most High says:

If anyone contends with the Messenger even after guidance has been plainly conveyed to him and follows a path other than that of the Believers (i.e. the Companions), We shall leave him in the path he has chosen and land him in Hell. What an evil refuge! (Surah an-Nisaa' (4):115)

So he who totally abondons their way and instead follows the way of the devils, like the extreme Raafidess, Baatinees and the extreme Soofees who worship others besides Allaah, then he has left the religion.

6: All Innovation (in the Religion) is Misguidance

Know that the people never introduce an innovation until they abandon its like from the Sunnah.[1] So, beware of newly invented matters, since every newly invented matter is an innovation and every innovation is misguidance and misguidance and its people are in the Fire.

NOTES

1. Hassan ibn 'Atiyyah, rahimahullaah, said,"A people never introduce an innovation into their Religion except that Allaah takes away its like from their Sunnah and then does not restore it to them until the Day of Resurrection."

Reported by ad-Daarimee and declared saheeh by Shaikh al-Albaanee in al-Mishkaat (1/66/no.188).

7: All Major Innovations and Deviations Begin Small and Insignificant

Beware of small innovations because they grow until they become large.[1]

This is the case with every innovation introduced in this Ummah. It began as something small, bearing resemblance to the truth which is why those who entered it were mislead and then were unable to leave it. So it grew and became the religion which they followed and thus deviated from the Straight Path and left Islaam.[2]

NOTES

1. A striking example of how small innovations lead a person into committing major innovations is found in the narration reported by ad-Daarimee in his Sunan (1/79):

'Amr ibn Salmah said: We used to sit by the door of 'Abdullah ibn Mas'ood before the Morning Prayer, so that when he came out we would walk with him to the mosque. (one day) Abu Moosaa al-Ash'aree came to us and said, "Has Abu 'Abd ar-Rahmaan come out yet?" We replied, "No." So he sat down with us until he came out. When he came out, we all stood along with him, so Abu Moosaa said to him, "O Abu 'Abd ar-Rahmaan! I have just seen something in the mosque which I deemed to be evil, but all praise is for Allaah, I did not see anything except good." He enquired, "Then what is it?" (Abu Moosaa) replied, "If you live you will see it. I saw in the mosque people sitting in circles awaiting the Prayer. In each circle they had pebbles in their hands and a man would say 'repeat Allaahu Akbar a hundred times.' So they would repeat it a hundred times. Then he would say, 'say Laa ilaaha illallaah a hundred times.' So they would say it a hundred times. Then he would say, 'say Subhaanallaah a hundred times.' So they would say it a hundred times." (Ibn Mas'ood) asked, "What did you say to them?" (Abu Moosaa) said, "I did not say anything to them. Instead I waited to hear you view or what you declared." (Ibn Mas'ood) replied, "Would that you had ordered them to count up the evil deeds they acquired and assured them that their good deeds would not be lost!" Then we went along with him (Ibn Mas'ood) until he came to one of these circles and stood and said, "What is this which I see you doing?" They replied, "O Abu 'Abd ar-Rahmaan! These are pebbles upon which we are counting takbeer, tahleel and tasbeeh." He said, "Count up your evil deeds. I assure you that none of your good deeds will be lost. Woe to you, O Ummah of Muhammad (saws)! How quickly you go to destruction! These are the Companions of your Prophet and who are widespread. There are his clothes which have not yet decayed and his bowl which is unbroken. By Him in Whose Hand is my soul! Either you are upon a Religion better guided than the Religion of Muhammad (saws) or that you are opening the door of misguidance." They said, "O Abu 'Abd ar-Rahmaan! By Allaah, we only intended good." He said, "How many there are who intend good but do not achieve it. Indeed Allaah's Messenger said to us 'A people will recite the Qur'aan but it will not pass beyound their throats.' By Allah! I do not know, perhaps most of them are from you." Then he left them.

Umar ibn Salmah (the sub-narrator) said: We saw most of those peope fighting against us on the day of Nahrawaan, along with the Khawaarij.

Authenticated by Sh. Saleem al-Hilaalee in al-Bid'ah (pp. 26-29).

2. The scholars differentiate between those innovations which take a person outside the fold of Islaam (al-Bid'atul-Mukaffirah) and those which do not. So this is not to be understood unrestrictedly.

8: Care With Respect to the Affairs of Knowledge and Religion

May Allaah have mercy upon you! Examine carefully the speech of everyone you hear from in your time particularly. So do not act in haste and do not enter into anything from it until you ask and see: Did any of the Companions of the Prophet (saws) speak about it or any of the scholars? So if you find a narration from them about it, cling to it, do not go beyond it for anything[1] and do not give precedence to anything over it and thus fall into the Fire.

NOTES

1. Imaam al-Awzaa'ee, rahimahullaah, said, "Knowledge is what comes from the Companions of Muhammad (saws) and that which does not come from a single one of them is not knowledge". Refer to Jaami 'Bayaanil - 'Ilm of Ibn 'Abdul Barr (2/36).

9: The Two Ways to Leave the Straight Path

Know that leaving the correct path occurs in two ways. Firstly : that a man strays from the correct path intending nothing but good, so his error is not to be followed since it leads to destruction. (Secondly), a man who deliberately opposes the truth and acts contrary to the Pious ones who came before him, he is astray, leading others astray, a rebellious devil within the Ummah. It is a duty upon those who know of him to warn the people against him and to explain his condition to them so that no one falls into his innovation and is destroyed.

10: Islam is Complete and Requires Only Submission

May Allah have mercy upon you! Know that a servant's Islaam is not complete until he follows, attests to and submits to (the truth). So anyone who claims that there remains anything from Islaam not sufficiently explained by the Companions of Allaah's Messenger, has falsely accused them, has split from them and spoken ill of them. He is an innovator, astray and leading others astray, introducing into Islaam that which is not from it.[1]

NOTES

1. Ibn Mas'ood, radiallaahu 'anhu, described the Companions of the Messenger of Allaah (saws) saying, "Allaah looked into the hearts of the servants and found the heart of Muhammad (saws) to be the best of hearts, so He chose him for Himself and sent with him His Revelation, then He looked into the hearts of the servants after the heart of Muhammad (saws) and found the hearts of his Companions to be the best of the hearts of the servants, so He made them the helpers of His Prophet, fighting for His Religion. So that which the Muslims hold to be good is good with Allaah and that which they hold to be bad is bad with Allaah." Reported in the Musnad of Imaam Ahmad(1/379) and declared hasan by Shaikh al-Albaanee in ad-Da'eefah(2/17).

11: There Are No Analogies For The Sunnah

May Allaah have mercy upon you! Know that the Sunnah is not a matter for analogies or reasoning with examples, and desires are not to be followed in it. Rather, it is just a case of affirming the narrations from Allaah's Messenger (sallallaahu alaihi wasallam), without asking how, explaining or saying: 'Why?' or 'How?'

12: Censure of Debating and Arguing

Debating, arguing and disputing are innovations which throw doubt into the heart, even if the person reaches the truth and the Sunnah[1].

NOTES

1. Allaah, the Most High says:

"None dispute about the signs of Allaah, except those who disbelieve." (Soorah Ghaafir 40:4)

At-Tirmidhee reports a hasan hadeeth from Abu Umaamah, who said: "Allaah's Messenger (saws) said, "A people never went astray after being upon guidance except through disputation." Then Allaah's Messenger (saws) recited this Ayah :

"This they set forth to you, only by way of argument. Nay, but they are a contentious people." (Soorah az-Zukhruf 43:58)

Al-Aajurree reports in ash-Sharee'ah (p.57) that a man came to al-Hasan (al-Basree) and said, "O Abu Sa'eed! Let me debate with you about the Religion." Al-Hasan replied, "As for me, I know my religion, If you have lost your Religion then go and look for it."

'Umar ibn 'Abdul-'Azeez, rahimahullaah, said, "He who allows his Religion to be open to disputing will frequently change over." See Jaami' Bayaanil 'Ilm (2/113)

13: Speculative Speech About Allaah Is A Heretical Innovation

May Allaah have mercy upon you! Know that speculative speech about the Lord, the Most High, is a newly invented matter and is an innovation and misguidance. Nothing is to be said about the Lord except what He, the Mighty and Majestic, described Himself with in the Qur'aan and what the Messenger of Allaah (saws) explained to his Companions. So, He, the Mighty, is One:

"There is nothing like Him and He is the All-Hearing, the All-Seeing".[1]

NOTES

1. Soorah ash-Shoora (42):11

14: Allaah is The First and the Last And His Knowledge Encompasses Everything

Our Lord is the First without any 'when' and the Last without any end. He knows what is secret and what is more hidden. He ascended over His 'Arsh (Throne) and His knowledge is in every place and no place is free of His knowledge.

15: Concerning The Speech of Allaah And Questioning the Attributes

No one says about the attributes of the Lord, the Most High, 'Why?' except one who doubts about Allaah, the Blessed and Most High. The Qur'aan is the Speech of Allaah, His Revelation and Light. It is not created, since the Qur'aan is from Allaah and that which is from Allaah is not created. This was what Maalik ibn Anas, Ahmad ibn Hanbal and the Scholars before and after them said and debating about it is disbelief.[1]

NOTES

1. The Qur'aan is the Speech of Allaah, hence it is an attribute of Allaah. All of Allaah's attributes have been with Him eternally.

Imaam Maalik said, "The Qur'aan is the speech of Allaah. It is not created." Reported by al-Laalikaa'ee in Sharh Usool

I'tiqaad Ahl is-Sunnah (no.414).

Imaam Ahmad ibn Hanbal was asked about the one who says that the Qur'aan was created, so he said, "(He is) a disbeliever." Reported by al-Laalikaa'ee in Sharh Usool I'tiqaad Ahl is-Sunnah (no.449).

16: Seeing Allaah In The Hereafter

To have Faith in seeing Allaah on the Day of Resurrection. They will see Allaah with the eyes of their heads[1]. He will take account of them without anyone acting on His behalf or any interpreter[2].

NOTES

1. Allaah says:

"Some faces that Day shall be shining and radiant. Looking at their Lord". (Soorah al-Qiyaamah 75:22-23) Shuaib reports that Allaah's Messenger (saws) said, "When the people of Paradise enter Paradise, Allaah, the Blessed and Most High, will say 'Do you wish for anything extra that I may give you?' They will say 'Have You not brightened our faces? Have You not entered us into Paradise and saved us from the Fire?' So He will remove the screen and they will not have been given anything more beloved to them as looking at their Lord, the Mighty and Majestic." Reported by Muslim (Eng. trans. 1/114/no. 347) and others.

Hanbal said: I spoke to Abu 'Abdullaah, meaning Ahmad (ibn Hanbal) about seeing Allaah (ar-Ru'yah). He said, "They are authentic ahaadeeth. We have Faith (Eemaan) in them and affirm it. We have Faith in and affirm everything reported from the Prophet (saws) with good chains of narration." Reported by al-Laalikaa'ee in Sharh Usool I'tiqaad Ahl is-Sunnah (no.889).

2. 'Adiyy ibn Haatim reports that the Prophet (saws) said, "There is not one of you except that Allaah will speak to him on the Day of Resurrection, there being no interpreter between Him and him." Reported by al-Bukhaaree (Eng. trans. 8/358/no.547), Ahmad and at-Tirmidhee.

17: Belief In The Scales (Meezaan)

To believe in the Balance (Meezaan) on the Day of Resurrection, upon which good and evil will be weighed. It has two scales and a tongue.[1]

NOTES

1. Allaah, the Most High, says:

"As for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But, as for him whose balance (of good deeds) will be light, he will have his home in a pit (i.e. Hell)". (Soorah al-Qaari'ah 101:6-7) Abu Hurairah, radiallaahu 'anhu, reports that Allaah's Messenger (saws) said, "Two words are most beloved to the Most Merciful, light upon the tongue and heavy upon the Balance: Subhaanallahi wa bihamdihi and Subhaanallahil 'Adheem." Reported by al-Bukhaaree (Eng. trans. 9/489-490/no.652).

The 'Hadeeth of the Parchment': "Abdullah ibn 'Amr ibn al 'Aas said: I heard Allaah's Messenger (saws) say, "Allaah will take out a man from my Ummah before the creation on the Day of Resurrection and ninety-nine scrolls will be unrolled for him. Each one as long as the eye can see. Then He will say 'Do you deny any of this? Have my watchful scribes wronged you?' He will reply 'No, O my Lord!' So, He (Allaah) will say 'Do you have any excuse (or any good deed)? So he will reply 'No, O my Lord!' So, He (Allaah) will say 'Rather you do possess a good deed with Us and you will not be wronged this Day.' So a parchment is brought containing 'I bear witness that none has the right to be worshipped except Allaah and I bear witness that Muhammad is His Slave and Messenger.' So He (Allaah) will say 'Witness the weighing.' So he will reply 'O my Lord! What is this parchment compared to those great scrolls?' So He (Allaah) will say 'Indeed you will not be wronged.' So the scrolls will be placed on one scale and the parchment on the other scale. So the scrolls will be lighter and the parchment heavier. Nothing will outweigh the name of Allaah."

Reported by Ahmad, at-Tirmidhee and Ibn Maajah. Shaikh al-Albaanee declared it saheeh in Saheeh Sunan at-Tirmidhee.

18: To have Faith in the punishment of the grave

To have faith in the punishment of the grave and Munkar and Nakeer[1].

NOTES

1. To have Faith (Eemaan) in the punishment of the grave has the consensus (ijmaa') of Ahlus-Sunnah wal-Jamaa'ah, as has been declared by Abul-Hasan al-Ash'aree (Risaalah ilaa Ahlith-Thaghr, p.279), being denied only by the Khawaarij and some of the Mu'tazilah.

Allah, the Most High, says:

In front of the Fire will they be brought, morning and evening, and on the Day when the Hour will be established (it will be said to the angels), 'Cause Pharaoh's people to enter the severest torment!' Soorah Ghaafir (40): 46

Ibn Abbas said, "Allah's Messenger passed by two graves and said, 'Indeed, they are being punished, but they are not being punished for something major.' Then he said, 'Rather it is so: one of them did not protect himself from being soiled with his urine; the other used to go about telling stories (to cause enmity)....' " Reported by al-Bukhaaree (Eng. trans. 1/141/no.215), Ahmad and the compilers of the four Sunan.

Abu Hurairah reports that Allah's Messenger said, "When the deceased (or 'one of you') is put in the grave, two black angels having blue eyes come to him. One of them is called al-Munkar and the other an-Nakeer and they will say....." Reported by at-Tirmidhee and declared hasan by Shaikh al-Albaanee in Saheeh al-Jaam'i.

There are many ahaadeeth concerning the punishment of the grave. Al-Baihaqee wrote a whole treatise entitled Ithbaat 'Adhaab al-Qabr, consisting of some 240 narrations.

Imam ash-Shaafi'ee (d.204H) said, "The punishment of the grave is true, the questioning of those in the graves is true, the Resurrection is true, the Day of Judgement is true, Paradise and the Fire are true. Whatever else is reported in the Sunnah and so mentioned by the scholars and their followers throughout the lands of the Muslims is true." Reported by al-Baihaqee in Manaaqib ash-Shaafi'ee (1/415).

Imaam Ahmad ibn Hanbal (d.241H) said, "The principles of the Sunnah according to us are: to cling to that which the Companions of Allah's Messenger were upon and to follow them...to have Faith in the punishment of the grave and that this Ummah will be tested in their graves and asked about Faith and Islaam, who is his Lord and who is his Prophet. Munkar and Nakeer will come to him as Allah wills and however Allah wishes." From Usool us-Sunnah of Imaam Ahmad.

Imaam Ahmad said, "Punishment of the grave is true. No-one denies it except one who is misguided and astray and leading others astray." Reported by Ibn Abee Ya'laa in Tabaqaatul-Hanaabilah (1/174).

19: To have Faith in the Pool (Hawd) of Allah's Messenger.

To have Faith in the Pool (Hawd) of Allah's Messenger. Every Prophet has a Pool, except Saalih (alaihis-salaam) because his Pool was the udder of his she-camel[1].

NOTES

1. The explainer of at-Tahaawiyyah said, "The ahaadeeth reported about the Pool reach the level of mutawaatir, being reported by more than thirty Companions."

Anas ibn Maalik (radiallaahu anhu) reports that Allah's Messenger said, "The size of my Pool is like what is between

Jerusalem and San'aa in Yemen and it has drinking cups like the number of stars in the sky." Reported by al-Bukhaaree (Eng. trans. 8/380/no.582), Ahmad and at-Tirmidhee.

Samurah reports that Allah's Messenger said, "There will be a Pool for every Prophet. They vie with regards to who has the greater number of people coming to it. I hope from Allah that I will have the greater number." Reported by at-Tirmidhee and others. Shaikh al-Albaanee declared it saheeh in as-Saheehah (no.1589).

As regards the exception quoted for Saalih (alaihis salaam), the narrations about that are not authentic.

<u>20: To have Faith in the Intercession of Allah's Messenger.</u>

To have Faith in the Intercession (Shafaa'ah) of Allah's Messenger on the Day of Resurrection for those guilty of sins, those upon the bridge and to cause them to come out from within the Fire. There is intercession for every Prophet, likewise for their eminently truthful and sincere followers, the martyrs and the pious. After that, Allah bestows His grace abundantly upon those whom He pleases and people are taken out of the Fire, after having been burnt and reduced to charcoal[1].

NOTES

The long hadeeth of the Intercession is reported by al-Bukhaaree (Eng. trans., vol. 6, no. 236) and Muslim (Eng. trans., vol. 1, pp.122-135).

Concerning the types of intercession, Shaikh Abdul-Azeez ibn Baaz (rahimahullaah) says, in his notes on al-Aqeedah al-Waasitiyyah (p.73), "The different intercessions that will occur on the Day of Resurrection are six and are well-known from the Sharee'ah proofs. From them, three are particular to the Prophet. The six types are:

i) The Major Intercession, which is for judgement to commence for those gathered for it; ii) Intercession for the People of Paradise to enter it; iii) His intercession for the punishment to be lightened for his uncle, Abu Taalib, so that he is placed in a shallow part of Hell-Fire. This form of intercession is particular to the Prophet for his uncle Abu Taalib. As for other disbelievers, there is no intercession for them. He, the Most High, said:

So no intercession of intercessors will be of any use to them. Soorah al-Mudathir (74): 48

iv) Intercession for some of those who deserve the Fire not to enter it; v) Intercession for those who enter the Fire to come out of it; vi) His intercession for the raising of the ranks of the people of Paradise. This last intercession is general for the Prophet and other Prophets, the righteous, the angels and for Muslim children who died whilst they were young.

All of these are only for the people who were upon Tawheed. As regards the sinful from the people of Tawheed who enter the Fire, they will not remain in it, but will be brought out after being purified. It is established in the Saheeh from the Prophet that the sinful will die in it, and then they will be brought out like charcoal. Then, they will sprout (in Paradise) like shoots upon a riverbank."

<u>21: To have Faith in the Bridge over Hell.</u>

To have Faith in the Bridge over Hell. The Bridge seizes whomever Allah pleases, allows passage to whomever Allah pleases and causes whomever Allah pleases to fall into Hell. The people are preceded by light according to their level of Faith[1].

NOTES

1. Allah, the Most High, says:

There is none of you but will pass over it (Hell); this is, with your Lord, a decree which must be accomplished;

but we shall save those who used to fear Allah and were dutiful to Him and We shall leave the wrongdoers therein, (humbled) to their knees. Soorah Maryam (19): 71-72

22: To have Faith in the Prophets and Angels.

To have Faith in the Prophets and the Angels

NOTES

1. Allah, the Most High, says:

The Messenger believes in what has been revealed to Him from His Lord, as do the believers. Each (one of them) believes in Allah, His Angels, His Books and His Messengers. (They say): We make no distinction between one and another of His Messengers. Soorah al-Baqarah (2): 285

23: To have Faith that Paradise and the Fire are true and both are already created.

To have Faith that Paradise is true and real and that the Fire is true and real and that both are already created[1]. Paradise is in the seventh Heaven. Its ceiling is the Throne. The Fire is beneath the seventh and lowest earth. They are both created. Allah, the Most High, knew the number of inhabitants of Paradise and those who would enter it and the number of those who are the inhabitants of the Fire and those who would enter it. Neither of them will ever end; they will both last along with Allah forever and ever.

NOTES

1. The hadeeth of the Israa and Mi'raaj shows the present existence of Paradise and the Fire. It occurs in Saheeh al-Bukhaaree (Eng. trans., vol.5, no.227) and Saheeh Muslim (Eng. trans., vol.1, no.309-322). Raf'ul-Astaar by al-Ameer as-San'aanee is an excellent book, being a reply to those who claim that the Fire will eventually come to an end.

24: Adam (alaihis salaam) was in Paradise, but was removed from it after disobeying Allah.

Adam (alaihis salaam) was present in the everlasting and created Paradise, but was removed from it after disobeying Allah, the Mighty and Majestic.

25: To have Faith in al-Maseehud-Dajjaal.

To have Faith in al-Maseehud-Dajjaal[1].

NOTES

1. From the many ahaadeeth about the Dajjaal is what al-Bukhaaree reports in his Saheeh (Eng. trans., vol.9, no.245) from Anas (radiallaahu anhu), that the Prophet said, "No Prophet was sent except that he warned his nation about the one-eyed liar (i.e. Dajjaal). Beware! He is blind in one eye, whereas your Lord is not so. There will be written between his (Dajjaal's) eyes: 'Kaafir.' "

26: To have Faith in the descent of 'Eesaa (alaihis salaam).

To have Faith in the descent of 'Eesaa (alaihis salaam), the son of Maryam. He will descend, kill Dajjaal, marry and pray behind the leader of the Muslims, who is from the family of Muhammad, and he will die and be buried by the Muslims[1].

NOTES

1. All of this is established in authentic ahaadeeth and many of these are quoted by al-Haafidh ibn Katheer in his tafseer of verse 159 of Soorah an-Nisaa'. Refer also to Saheeh al-Bukhaaree (Eng. trans., vol.4, nos. 657, 658) and Saheeh Muslim (Eng. trans., vol.4, nos. 6924, 7023).

27: Eemaan (Faith) comprises of speech, action and beliefs and it increases and decreases.

To have Faith that Eemaan (Faith) comprises of speech, action and beliefs. It increases and decreases. It increases as Allah wills and may decrease to the extent that nothing remains of it[1].

NOTES

1. Al-Laalikaa'ee reports, in Sharh Usool I'tiqaad Ahlis-Sunnah (5/958/no.1737), that 'Abd ar-Razzaaq (as-San'aanee) said, "I met seventy Shaikhs, from amongst them are Ma'mar, al-Awzaa'ee, ath-Thawree, al-Waleed ibn Muhammad al-Quraashee, Yazeed ibn as-Saa'ib, Hammaad ibn Salamah, Hammaad ibn Zayd, Sufyaan ibn 'Uyainah, Shu'ayb ibn Harb, Wakee' ibn al-Jarrah, Maalik ibn Anas, Ibn Abee Laylaa, Isma'eel ibn 'Ayyaash, al-Waleed ibn Muslim and those I have not named, all of them saying: Faith is saying and action, it increases and decreases."

'Abdullah ibn Ahmad reports in as-Sunnah (no.612): My father narrated to me: Abu Salamah al-Khuzaa'ee related to us, saying, "Maalik, Shareek, Abu Bakr ibn 'Ayyaash, 'Abdul-'Azeez ibn Abee Salamah, Hammaad ibn Salamah and Hammaad ibn Zayd said, 'Faith is conviction, declaration and action.' "

Al-Laalikaa'ee reports (5/959/no.1740) that 'Uqbah ibn 'Alqamah said: I asked al-Awzaa'ee about Faith; can it increase? He said, "Yes, until it becomes like the mountains." I said, 'Can it decrease?' He said, "Yes, even until nothing remains of it."

Amongst the verses quoted by the scholars as proof for the fact that faith increases are: Aayah 173 of Soorah Aali-'Imraan, Aayah 4 of Soorah al-Fath and Aayah 124 of Soorah at-Tawbah.

28: The best of the Companions of Allah's Messenger.

The best of this Ummah, after the passing away of its Prophet, is Abu Bakr, and then 'Umar, and then 'Uthmaan. This is what is reported to us from Ibn 'Umar, who said, "We used to say, whilst Allah's Messenger was amongst us, 'The best of people after the Messenger of Allah is Abu Bakr, then 'Umar, then'Uthmaan.' The Prophet would hear of that and not criticise it."[1] Then the best of people after them are 'Alee, Talhah, az-Zubayr, Sa'd ibn Abee Waqqaas, Sa'eed ibn Zayd, 'Abdur-Rahmaan ibn 'Awf and Abu 'Ubaidah 'Aamir ibn al-Jarrah. All of them were suitable to be Khaleefah. Then the best of people after them are the (rest of the) Companions of the Messenger of Allah, the first generation amongst whom he was sent, the first Muhaajirs and Ansaar, those who prayed towards both qiblahs, then the best of people after them are those who accompanied the Messenger of Allah for a day, a month, a year or less or more than that. We ask Allah to have mercy upon them. We mention their virtues and remain silent about any mistakes they made and we do not speak about a single one of them except favourably, as the Messenger of Allah said, "When my Companions are mentioned then withhold,"[2] Sufyaan ibn 'Uyainah[3] said, "He who speaks a single word against the Companions of Allah's Messenger is an innovator."[4]

NOTES

1. This is reported by al-Bukhaaree (5/6/no.7), Ahmad in Fadaailus-Sahaabah (no.570) and as-Sunnah of ‘Abdullah ibn Ahmad (pp.574-578).

2. Saheeh: reported by at-Tabaraanee from Ibn Mas’ood, from the Prophet. See Silsilatul-Ahaadeeth as-Saheehah (no.34) of Shaikh al-Albaanee.

3. Shaikhul-Islaam, Sufyaan ibn ‘Uyainah was a Taabi’ut-Taabi’een. He was born in 107H, in Makkah and died in 198H.

4. In the printed edition, after the saying of Sufyaan, there occurs: The Prophet said, “My Companions are like the stars; whichever of them you follow, you will be guided.” This narration is a fabrication. Refer to Silsilatul-Ahaadeeth ad-Da’eefah (no.58) and The Prophet’s Prayer Described, by Shaikh al-Albaanee (pp.94-96).

29: To obey the rulers in that which Allah loves and is pleased with.

To hear and obey the rulers in that which Allah loves and is pleased with. Whoever becomes Khaleefah through the consensus of the people and their being pleased with him, he is the ‘Chief of the Believers’ (Ameerul-Mu’mineen).

30: It is not permissible to spend a night thinking that one has no Imaam.

It is, therefore, not permissible for anyone to spend a single night thinking that he has no Imaam over him, whether he (the Imaam) be righteous or wicked.

31: The prayer is performed behind the rulers and Hajj and Jihaad are carried out with them.

The Hajj and Jihaad are to be carried out under his leadership. Jumu’ah prayer behind them (i.e. the wicked rulers)[1] is allowed and, after it, six rak’ahs should be prayed, splitting it into sets of two rak’ahs. This is the saying of Ahmad ibn Hanbal[2].

NOTES

1. ‘Ubaydullaah ibn ‘Adiyy ibn Khiyaar reports: I went to ‘Uthmaan (radiallaahu anhu), whilst he was being besieged and I said to him: You are the ruler of the Muslims in general and you see what has befallen you. We are being led in prayer by a leader of insurrection and we are afraid of being sinful. So ‘Uthmaan said, “The prayer is the best of actions which people do so, when the people do good deeds, do good along with them. When they do evil, avoid their evil.” Reported by al-Bukhaaree (Eng. trans. 1/376/ch.56).

2. ‘Abdullaah ibn Ahmad ibn Hanbal reports in his Masaail (no.446): I asked my father how many (rak’ahs) should I pray after Jumu’ah. He said, “If you wish, pray four (rak’ahs) or, if you wish, pray six rak’ahs, in twos; that is what I prefer, but, if you pray four, there is no harm.” Abu Dawood reports in his Masaail (p.59): I heard Ahmad say, “(Regarding) prayer after Jumu’ah, if one prays four, good. If one prays two, good, and if one prays six, good.”

32: Khilaafah will remain within the Quraish until the descent of ‘Eesaa (alaihis salaam).

Khilaafah will remain within Quraish until ‘Eesaa ibn Maryam (alaihis salaam) descends[1].

NOTES

1. Mu'aawiyah reports that Allah's Messenger said, "This affair (Khilaafah) will remain with the Quraish. None will rebel against them except that Allah will throw him down upon his face, as long as they establish the religion." Reported by al-Bukhaaree (Eng. trans. 9/190/253).

33: Whoever rebels against a Muslim ruler is one of the Khawaarij.

Whoever rebels against a Muslim ruler is one of the Khawaarij,[1] has caused dissent within the Muslims and has contradicted the narrations and dies a death of the days of ignorance (Jaahiliyyah)[2].

NOTES

1. The Khawaarij are a group who first appeared in the time of 'Alee (radiallaahu anhu). They split from his army and began the grave innovation of Takfeer (declaring Muslims, rulers or the ruled, in their view guilty of major sins, to be disbelievers). The Prophet warned against them in many authentic ahaadeeth: "The Khawaarij are the dogs of the Fire." Reported by Ahmad and it is saheeh. He also informed us that they would continue to appear until the end of this world, saying, "A group will appear reciting the Qur'aan, but it will not pass beyond their throats. Every time a group appears, it is to be cut off, until the Dajjaal appears within them." Reported by Ibn Maajah and it is hasan. Refer to Silsilatul-Ahaadeeth as-Saheehah (no.2455).

2. Refer to the hadeeth reported by Ibn 'Abbaas (radiallaahu anhumaa) mentioned in the footnote to point number two of the book.

34: It is neither permissible to fight the ruler or to rebel against him, even if he oppresses.

It is neither permissible to fight the ruler or to rebel against him, even if he oppresses. This is due to the saying of the Messenger of Allah to Abu Dharr al-Ghifaaree, "Have patience, even if he is an Abyssinian slave"[1] and his saying to the Ansaar, "Have patience until you meet me at the Pool."[2] There is no fighting against the ruler in the Sunnah. It causes destruction of the religion and the worldly affairs.[3]

NOTES

1. Its like is reported by Muslim (Eng. trans., vol.3. nos.4525, 4526).

2. Reported by al-Bukhaaree (Eng. trans., vol.5, no.136) from the hadeeth of Usayd ibn al-Hudayr.

3. Hudhaifah (radiallaahu anhu) reports, in a longer hadeeth, that the Messenger of Allah said, "There will come leaders who will not follow my guidance and will not follow my Sunnah. There will be amongst them men who will have the hearts of devils in the bodies of humans." He (Hudhaifah) asked, "What shall I do, O Messenger of Allah, if I reach that?" He replied, "You should hear and obey the ruler, even if he flogs your back and takes your wealth, then still hear and obey." Reported by Muslim (Eng. trans. 3/1029/no.4554).

Al-Khallaal reports, in as-Sunnah (no.87), that: Abu Bakr related to us, saying, "I heard Abu 'Abdullah (Imaam Ahmad) ordering that bloodshed be avoided and he strongly forbade rebellion."

35: It is permissible to fight the Khawaarij if they attack the Muslims.

It is permissible to fight the Khawaarij if they attack the persons, property or families of the Muslims,[1] but, if they desist and flee, they may not be chased, nor are their wounded to be killed, nor set upon, nor may those taken captive be killed, nor are those

who flee to be followed.

NOTES

1. Refer to Saheeh al-Bukhaaree (Eng. tans., vol.9, pp.49-53).

36: Obedience is only in what is good.

Know that there is no obedience to any human in disobedience to Allah, the Mighty and Majestic[1].

NOTES

1 He said, “Obedience is only in what is good.” Reported by al-Bukhaaree (Eng. trans. 9/193/259) and Muslim (Eng. trans. 3/1022/no.4535). He also said, “Hearing and obeying is (binding) upon the Muslim in what he likes or dislikes, so long as he is not ordered to sin. If he is ordered with sin, then there is no hearing or obeying.” Reported by al-Bukhaaree (Eng. trans. 9/193/no.258), Muslim (Eng. trans. 3/1022/no.4533) and Abu Daawood.

37: Do not bear witness that a person is an inhabitant of Paradise or the Fire.

Do not bear witness for any of the people of Islam (i.e. that he is a person of Paradise or of the Fire) due to a good or bad deed, since you do not know what his final action before his death will be. You hope for Allah’s Mercy for him and you fear for him because of his sins. You do not know what has been destined for him at the time of his death [1] as regards repentance and what Allah has destined for that time if he dies upon Islam. You hope for Allah’s mercy for him and you fear for him because of his sins.

NOTES

[1] Al-Miqdaad ibn al-Aswad (radiallaahu anhu) said: I will not say anything good or bad about a person until I see how he ends, after something I heard from the Prophet (sallallaahu alaihi wa sallam). It was said, “What did you hear?” He said: I heard the Messenger of Allah (sallallaahu alaihi wa sallam) say, “The heart of the son of Adam is agitated more severely than the cooking pot when it boils.” Reported by Ahmad, al-Haakim and Ibn Abee ‘Aasim in as-Sunnah (no.226). Declared saheeh by Shaikh al-Albaanee in Saheehul-Jaami’(5023).

Anas (radiallaahu anhu) reports that the Messenger of Allah (sallallaahu alaihi wa sallam) said, “Do not be delighted by the action of anyone until you see how he ends up.” Reported by Ahmad and Ibn Abee ‘Aasim in as-Sunnah (347-353) and declared saheeh by Shaikh al-Albaanee in Silsilatul-Ahaadeeth as-Saheehah (no.1334).

38: Allah accepts the repentance of all sins.

There is no sin except that the servant may repent from it.

39: Stoning is true.

Stoning is true and correct. [1]

NOTES

[1] This refers to the stoning to death of a man or a woman guilty of fornication, who are, or have previously been, married.

‘Ubaadah ibn as-Saamit reported that the Messenger of Allah (sallallaahu alaihi wa sallam) said, “Receive from me,

receive from me: Allah has ordained a way for those (women). When an unmarried man commits fornication with an unmarried woman, then one hundred lashes and banishment for one year. As for a married man committing adultery with a married woman, then they shall be lashed one hundred times and stoned to death." Reported by Muslim (Eng. trans. 3/911/no.4191).

40: Wiping over the socks is from the Sunnah.

Wiping over the leather socks (khuff) is the Sunnah. [1]

NOTES

[1] Al-Laalikaa'ee reports in Sharh Usool I'tiqaad Ahlis-Sunnah (1/no.314/p.152) that Sufyaan ath-Thawri said, within the 'Aqeedah which he narrated to Shu'ayb ibn Harb, "…O Shu'ayb ibn Harb! What I have written for you will not benefit you until you hold that wiping over leather socks without removing them is better for you than washing the feet…"

41: It is from the Sunnah to shorten the prayer whilst travelling.

Shortening the prayer when travelling is the Sunnah.

42: One may either fast or abstain from fasting whilst travelling.

As regards fasting when travelling, whoever wishes may fast and whoever wishes may abstain from fasting. [1]

NOTES

[1] Shaikhul-Islam, Ibn Taymiyyah (rahimahullaah), says in Majmoo' al-Fataawa (25/209), "As regards the journey on which the prayer may be shortened, it is permissible to abstain from fasting on it and to make up the fast later on, by agreement of the scholars. Abstaining from fasting is allowed for the traveller by agreement of the scholars, whether one is able to fast or not, whether fasting is difficult or not, even if the traveller was shaded, had sufficient water and had someone to serve him, still it is allowed for him to abstain from fasting and to shorten the prayer. Whoever says that abstaining from fasting is only allowed for one who is unable to fast, then repentance is to be sought from him. Either he repents, or he is executed. Likewise, for one who criticises the one who abstains from fasting (on the journey), then his repentance is to be sought."

43: Praying whilst wearing loose trousers.

There is no harm in praying whilst wearing broad and loose trousers. [1]

NOTES

[1] These points of fiqh have been mentioned by the author since they were matters which were denied by some of the sects of innovation.

44: Hypocrisy is proclaiming belief, whilst concealing disbelief.

Hypocrisy is to display Islam with the tongue, whilst inwardly hiding disbelief. [1]

NOTES

[1] Hypocrisy (Nifaaq) is of two types:

- Hypocrisy of belief: This is what is mentioned by the author here. This type of hypocrisy takes a person outside the fold of Islam and

- Hypocrisy of action: This involves a person having some characteristics of the hypocrites, i.e. lying, breaking promises, proving dishonest when trusted, behaving impudently when disputing and proving treacherous with regards to contracts. This type, although very serious, does not take a person outside Islam, but, in time, it may lead to that.

45: The world is the place of Eeman.

Know that the world is the place of Eemaan and Islam. [1]

NOTES

[1] The majority of scholars hold that this world is divided between Daarul-Islam and Daarul-Kufr.

46: There are believers and Muslims amongst the nation of Muhammad (sallallaahu alaihi wa sallam) with regards to rulings.

Amongst the nation of Muhammad (sallallaahu alaihi wa sallam) there are believers and Muslims with regards to rulings, inheritance, slaughtering animals and funeral prayer.

47: However, we do not bear witness that a person is a true and perfect believer.

However, we do not bear witness that any of them is a true and perfect believer, unless he fulfils all the laws and duties of Islam. If he neglects any of that, then his Faith is deficient until he repents. His faith is for Allah, the Most High, alone to judge whether it is complete or incomplete, except for when any of the duties of Islam are seen to be neglected.

48: The Sunnah is to offer the funeral prayer for all the people of the Qiblah.

(Funeral) prayer upon anyone who dies from the people of the Qiblah is Sunnah: the adulterer or adulteress stoned to death, the one who commits suicide, others from the people of the Qiblah, the drunkard and other than them; to pray the (funeral) prayer over them is the Sunnah.

49: The title of believer is only removed due to certain factors

None of the people of the Qiblah leave Islam unless they reject an Aayah from the book of Allah, the Mighty and Majestic, or reject any narrations from the Messenger of Allah (sallallaahu alaihi wa sallam), or pray to other than Allah, or sacrifice to other than Allah. [1] If he does any of that, it is binding upon you to expel him from Islam. If he does not do any of that, he is a Believer and a Muslim in name, even if not in reality.

NOTES

[1] Also, directing any part or form of worship to other than Allah. For example, performing tawaaf around graves, supplicating to the dead, seeking assistance or relief from the dead. If a person does any of these actions in ignorance, those with knowledge should teach him that this is Shirk and they should establish the proof against him so that he is able to understand it, but, if he then arrogantly rejects it and knowingly continues in Shirk, he has left Islam.

50: One must accept all narrations from Allah and His Messenger (sallallaahu alaihi

wa sallam), even if one does not understand their true reality.

One must accept, affirm and perform tafweed [1] (i.e. abandon delving into how they are, but be pleased with them) everything in the narrations that one has heard, but cannot fully understand, like the saying of the Messenger of Allah (sallallaahu alaihi wa sallam), “The hearts of the servants are between two fingers of the Most Merciful, the Mighty and Majestic” [2], his (sallallaahu alaihi wa sallam) saying, “Indeed, Allah descends to the lowest heaven” [3], and “He descends on the Day of ‘Arafah” [4], and “He descends on the Day of Resurrection” [5], and “Hellfire does not cease having them thrown into it until He, the Majestic, places His foot upon it” [6] and Allah, the Most High’s saying to the servant, “If you walk towards me, I run towards you” [7], and the Messenger’s (sallallaahu alaihi wa sallam) saying, “Allah created Adam in His image” [8], and the saying of Allah’s Messenger (sallallaahu alaihi wa sallam), “I saw my Lord in the most excellent form” [9], and the like of these ahaadeeth. Do not explain any of them with your feelings/desires, since believing in them is obligatory. Anyone who explains anything from them according to his desires, or rejects them, is a Jahmee. [10]

NOTES

[1] Tafweed: The salaf did not delve into ‘how’ the attributes of Allah are. The knowledge of that is with Allah alone. As for the Ash’arees and others, ‘Tafweed’ to them is that they believe that what is apparent from the attributes is not what is meant. To them, the Aayaat about the attributes of Allah are mutashaabih, i.e. of uncertain meaning and, thus, they were not known about by the Prophet (sallallaahu alaihi wa sallam) and the Companions. This is clearly wrong! Refer to Risaalah ‘Alaaqaatul-Ithbaat wat-Tafweed bi Siffat Rabbil-‘Aalameen of Dr. Ridaa Mu’tee and Shaikh ‘Abdul-Azeez ibn Baaz’s (rahimahullah) reply to as-Saaboonee 9pp.8-14).

[2] Reported by Muslim (Eng. trans. 4/1397/no.6418).

[3] The hadeeth about Allah descending is authentic and has many routes of narration. For example, refer to al-Bukhaaree (Eng. trans. 2/136/no.246) and Muslim (Eng. trans. 1/365/no.1656)

[4] He (sallallaahu alaihi wa sallam) said, “Allah descends on the evening of ‘Arafah to the lowest heaven and boasts about the people of the earth to the Angels.” Reported by Ibn Mandah in at-Tawheed (147/1). Its chain of narration is weak, as explained in Silsilatud-Da’eefah (no.679) of Shaikh al-Albaanee. However, it is authentic as the saying of Umm Salamah (radiallaahu anhaa), reported by ad-Daarimee in ar-Radd ‘alal-Jahmiyyah, ad-Daaraqutnee in an-Nuzool (95,96) and al-Laalikaa’ee (no.768). It has the ruling of being the saying of the Prophet (sallallaahu alaihi wa sallam), since it is something that Umm Salamah could not have known except from him.

[5] Refer to ar-Radd ‘alal-Jahmiyyah of ad-Daarimee (p.72). Allah, the Most High, says:

Your Lord comes with His angels, rank upon rank. Soorah al-Fajr (89): 22

[6] Reported by al-Bukhaaree (Eng. trans. 6/353/no.371) and Muslim (Eng. trans. 4/1483/no.6819).

[7] Reported by al-Bukhaaree (Eng. trans. 9/369/no.502).

[8] Reported by Muslim (Eng. trans. 4/1378/no.6325) and Ibn Abee ‘Aasim in as-Sunnah. The explanation of this hadeeth, by Shaikh Hammaad al-Ansaaree, can be found in Kitaabus-Sifaat of ad-Daaraqutnee (p.58, checking of Dr. ‘Alee Naasir Faqeehee)

[9] Musnad Ahmad (1/285 and 290) and Ibn Abee ‘Aasim in as-Sunnah and declared saheeh by Shaikh al-Albaanee, who has mentioned that “this was in a dream as indicated by some wordings of the hadeeth.” Refer also to as-Sunnah

(no.1117) of ‘Abdullah ibn Ahmad.

[10] Jahmee: a denier of Allah’s attributes, following the way of Jahm ibn Safwaan and his teacher al-Ja’d ibn Dirham, both of whom were executed for their wicked beliefs and heretical teachings.

51: Whoever claims to have seen Allah in the world is a disbeliever.

Anyone who claims to have seen his Lord in this world is a disbeliever in Allah, the Mighty and Majestic.[1]

NOTES

[1] That is, one who claims to have seen Allah whilst awake. Perhaps he is referring to the extreme Soofees and those who claim that Allah is within His creation or that it is possible to become at one with, or annihilated with, Allah, or to those who claim that they have received knowledge and inspiration direct from Allah. High is Allah above, and far removed, from the claims they make.

52: Reflecting deeply upon Allah is an innovation.

Reflecting deeply about Allah is an innovation, as Allah’s Messenger (sallallaahu alaihi wa sallam) said, “Reflect upon the creation and do not reflect upon Allah,” [1] since trying to reflect deeply about Allah causes doubt in the heart.

NOTES

[1] Reported with this wording by Abush-Shaikh in al-‘Azamah (no.5) and Abul-Qaasim al-Asbahaanee in at-Targheeb (2/73, 174) from the marfoo’ hadeeth of Ibn ‘Abbas and its sanad is weak. However, it has a witness in the hadeeth of ‘Abdullah ibn Sallaam in marfoo’ form reported by Abu Nu’aym in al-Hilyah (6/66-67), which brings it to the level of hasan. It has further witnesses that are weak. Refer to Silsilatus-Saheehah (no.1788).

The reflection that is forbidden here is to try to reflect about Allah’s self, asking ‘how?’ and ‘why?’ and so on. The hadeeth is also a reply to those who claim that the first obligation upon a person is to have doubt, or to reflect and ponder. However, it is not forbidden to reflect on Allah’s creation, His dominion, the blessings that He has bestowed, His Greatness and His names and attributes.

53: All of Allah’s creation act upon His command.

Know that reptiles, beasts of prey and all creatures such as the tiny ant, the fly and the ant are all acting as they are commanded. They do not do anything except by the permission of Allah, the Blessed and the Most High.

54: Allah’s knowledge comprehends all matters: those that take place and those that do not.

To have Faith that Allah knew whatever would be from the start of time and whatever would not be and that He fully enumerated and comprehended everything that was to be. Anyone who says, “He did not know that which was or will be in existence,” [1] has disbelieved in Allah, the Most Sublime.

NOTES

[1] This is the saying of Hishaam ibn al-Hakam, the leader of misguidance, who believed that Allah, the Most Perfect, did not know anything until He created knowledge of it for Himself. This is clear disbelief.

55: There is no marriage without a guardian.

There is no marriage except with a guardian (Walee) [1] and two just witnesses and a dower (Sadaaq/Mahr), whether it is a small amount or a large amount. As for a woman without a guardian, then the ruler is the guardian of one without a guardian.

NOTES

[1] Abu Moosa (radiallaahu anhu) reported that the Prophet (sallallaahu alaihi wa sallam) said, "There is no marriage without the guardian (walee)." Reported by Abu Daawood (Eng. trans. 2/558/no.2080) and it is saheeh.

56: Divorcing a wife three times makes her unlawful.

If a man divorces his wife three times, she is forbidden to him. (She) is not permissible for him unless she marries another man. [1]

NOTES

[1] The Salaf would sometimes include matters of fiqh in their works on 'Aqeedah if they were matters where clear texts were present, yet people still held views contrary to these texts.

57: The blood of a Muslim is haraam except in three cases.

The blood of a Muslim who bears witness that none has the right to be worshipped but Allah and that Muhammad is His Slave and Messenger may not be spilt except in three cases: fornication after having been married; apostasy after faith and one who kills a Believer without right and so is executed for it. Apart from that, the Muslim's blood is unlawful forever, until the Last Hour is established. [1]

NOTES

[1] The wording of the hadeeth is, "The blood of a Muslim, who witnesses that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah, is not lawful except in three (cases): the married fornicator; a life for a life and the one who abandons his religion and leaves the Jamaa'ah." Reported by al-Bukhaaree (Eng. trans. 9/10/no.17) and Muslim (Eng. trans. 3/898/no.4152).

58: Some of Allah's creation will come to an end, whilst others will remain, as He pleases.

Everything that Allah has decreed to come to an end will, indeed, end. Paradise and the Fire will not end, nor the Throne ('Arsh), the Footstool (Kursee), the Pen (Qalam), the Horn (Soor) and the Preserved Tablet (Lawh). None of these things will ever perish. Then Allah will raise up the creation on the Day of Resurrection in the state in which He caused them to die. He will take account of them as He pleases, a group for Paradise and a group for the burning Fire, and he will say to the rest of creation which were not created to last, "Be dust."

59: Allah will bring about Justice for all of His creation.

To have Faith in the retribution (Qisaas) on the Day of Resurrection between all of creation: humans, reptiles, beasts of prey and even between ants, until Allah, the Mighty

and Majestic, brings about justice for all of them from each other: the people of Paradise from the people of the Fire, the people of the Fire from the people of Paradise, the people of Paradise from each other and the people of the Fire from each other. [1]

NOTES

[1] There occurs in the hadeeth, "It is not fitting for any of the people of Paradise to enter Paradise whilst there is a right due from him to a person of the people of the Fire, until I exact from him for him, even a slap." We (the Companions) said, "How, when we are to come to Allah, the Mighty and Majestic, barefooted, uncircumcised and naked?" He (sallallaahu alaihi wa sallam) said, "With good and bad deeds." Reported by Ahmad, al-Bukhaaree in al-Adabul-Mufrad (no.970) and al-Haakim declared it saheeh and adh-Dhahabee agreed. Shaikh al-Albaanee declared the hadeeth to be hasan.

60: The actions of the slaves must be done with sincerity for Allah, without shirk.

To make actions purely and sincerely for Allah.

61: One must accept and be pleased with the decree of Allah.

To be pleased with the decree of Allah, to have patience with the Judgement of Allah, to believe in whatever Allah, the Mighty and Majestic, has said and to believe in all that Allah has pre-decreed, the good and the bad and the sweet and the bitter. Allah knew what the servants were going to do and to where they were heading. They cannot escape the Knowledge of Allah. There is nothing in the earths or in the heavens except that Allah, the Most High, knows it. You should know that whatever befalls you was never going to miss you and whatever missed you was never going to befall you. [1] There is no creator besides Allah, the Mighty and Majestic. [2]

NOTES

[1] There occurs in the hadeeth narrated by Ibn 'Abbaas (radiallaahu anhumaa), "…know that if the Ummah gathered together to benefit you with something, they could not benefit you unless Allah had written it down for you and if they gathered to harm you with something, they could not do so unless Allah had written it down for you. The pens have been raised and the scrolls have dried." Reported by at-Tirmidhee (no.2518), who declared it hasan-saheeh. Refer to an-Nawawee's Forty Hadeeth (no.19).

To have Faith in Allah's pre-decree (Qadr) is one of the Pillars of Faith. Whoever rejects it is not a Believer. It has four principles:

1. That Allah knew everything that would ever be
2. That Allah wrote everything that would ever be in the Preserved Tablet
3. That Allah willed whatever occurs and
4. That Allah created everything.

For a more detailed explanation of these principles refer to Faith in Predestination, edited by Dr. Suhaib Hasan.

[2] This is to emphasise that Allah creates everything, including man's actions. Unlike the Qadariyyah (the deniers of Qadr), who believe that man creates his own actions, just as the Magians believed in two creators: a creator of good and a creator of evil. The Prophet (sallallaahu alaihi wa sallam) foretold the appearance of this sect, when he said, "The Qadariyyah are the Magians of this ummah. If they fall ill, do not visit them and if they die then do not attend their funeral." Reported by Abu Daawood. Shaikh al-Albaanee declared the hadeeth to be hasan in Saheehul-Jaami'. Concerning a person's actions, Allah the Most High, says:

Allah created you and your actions. Soorah Saaffaat (37): 96

Allah alone is the creator of everything, including man's actions. However, He gave man limited free will to choose between good and evil. Furthermore, He, the Most High, sent His Messengers to call to goodness and to that which leads to Paradise and to warn against evil and that which leads to Hell-Fire. So man earns, and is fully responsible for, his own actions. Imaam al-Bukhaaree wrote a whole book entitled Khalq Af'aalul-'Ibaad (The actions of the servants are created) on this subject.

62: The funeral prayer consists of four takbeers.

Four Takbeers are to be said for the Janaazah Prayer. This is the saying of Maalik ibn Anas, Sufyaan ath-Thawri, al-Hasan ibn Saalih, Ahmad ibn Hanbal and the scholars and it was the saying of the Messenger of Allah (sallallaahu alaihi wa sallam). [1]

NOTES

[1] Al-Bukhaaree (Eng. trans. 2/233/no.417) and Muslim (Eng. trans. 2/453/no.2084). Both report that he (saw) said four takbeers over an-Najaashee. Refer to Ahkaamul-Janaa'iz of Shaikh al_Albaanee (p.11) and the book 'Death' by Alee Hasan Abdul-Hameed may be referred to for funeral regulations.

63: An angel descends with every raindrop.

To have Faith that with every raindrop there is an angel who descends with it until he places it where Allah, the Mighty and Majestic, has ordered. [1]

NOTES

[1] This is reported as the saying of al-Hakam ibn 'Utaibah (a taabi'ee who died in 115H), reported by at-Tabaree in his Tafseer (14/19), with a saheeh isnaad. It is also reported as the saying of al-Hasan al-Basree (d.110H) by Abush-Shaikh in al-'Azamah (no.761), with a hasan isnaad.

64: The dead mushriks heard the Messenger's (sallallaahu alaihi wa sallam) words on the Day of Badr.

To have Faith that, when the Messenger of Allah (sallallaahu alaihi wa sallam) spoke to the (dead) people thrown into the dry well on the Day of Badr (i.e. the mushriks), they heard his words. [1]

NOTES

[1] The Prophet (sallallaahu alaihi wa sallam) called out, "O Abu Jahl ibn Hishaam! O Umayyah ibn Khalaf! O 'Utbah ibn Rabee'ah! O Shaibah ibn Rabee'ah!" and he named their leaders (saying), "Have you found what your Lord promised you to be true? I have found what my Lord promised me to be true!" 'Umar said, "O Messenger of Allah! You speak to a people who have become corpses?" So he (sallallaahu alaihi wa sallam) replied, "By Him in whose Hand is my soul! You do not hear what I am saying better than they, but they are unable to reply." Reported by al-Bukhaaree (Eng. trans. 5/209/no.314) and Muslim (Eng. trans. 4/1491/no.6869).

65: Allah removes sins due to illness.

To have Faith that if a man becomes ill, Allah rewards him for his illness. [1]

NOTES

[1] 'Abdullah ibn Mas'ood reports: I visited the Prophet (sallallaahu alaihi wa sallam) during his illness and he was

suffering from high fever. I said, “You have a high fever. Is it because you will have a double reward for it?” He (sallallaahu alaihi wa sallam) replied, “Yes, no Muslims is afflicted by harm except that Allah removes his sins, just as the leaves fall off a tree.” Reported by al-Bukhaaree (Eng. trans. 7/373/no.550) and Muslim (Eng. trans. 4/1364/no.6235).

66: Allah rewards the martyr.

(To have Faith) that Allah rewards the martyr for his death.

67: Children feel pain in this world.

To have Faith that children feel pain if afflicted in this world. Bakr, [1] the son of the sister of Abdul-Waahid, said, “They do not feel pain.” He has lied.

NOTES

[1] This Bakr was one of the leaders of innovation. His biography can be found in Lisaanul-Meezaan (2/60-61) of Ibn Hajr.

68: No one enters Paradise except by the Mercy of Allah.

Know that no one will enter Paradise except through the Mercy of Allah. Allah will not punish anyone except according to the degree of his sins. If He were to punish them all, the inhabitants of the heavens and the earths, the good and the bad of them, then He would punish them without being unjust to them.[1]

It is not permissible to describe Allah, the Most High, as being unjust, since the unjust is the one who takes that which is not his own, whereas creation and decree belong to Allah, the Magnificent. The creation is His creation and the world is His.

He is not to be questioned about what He does, but they are to be questioned . ‘Why?’ and ‘How?’ are not asked. None can enter between Allah and His creation. [2]

NOTES

[1] ‘Ubayy ibn Ka’b reports that the Prophet (sallallahu alaihi wa sallam) said, “If Allah punished those who inhabit His heavens and His earth, He would punish them without being unjust to them. If He had mercy upon them, His mercy would be greater than their actions.” Reported by Abu Daawood, Ibn Maajah and Ahmad. The hadeeth is declared saheeh by Shaikh al-Albaanee in Saheehul-Jaami’ (no.52444).

[2] No one may be taken as an intermediary, since Allah hears the supplication of whoever calls upon Him. Moreover, Allah is not in need of any intermediaries. Allah, the Most High, says:

When my slaves ask you concerning Me, (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me so let them obey Me and believe in Me, so that they may be led aright. Soorah al-Baqarah (2): 186

69: Doubt the Islam of one who does not accept the hadeeth of the Messenger (sallallaahu alaihi wa sallam).

If you hear a man criticising the narrations, not accepting them or rejecting any of the narrations from the Messenger of Allah (sallallaahu alaihi wa sallam), doubt his Islam

since he is a person having despicable opinion and saying. He is, indeed, attacking the Messenger of Allah (sallallaahu alaihi wa sallam) and his Companions, since we have only come to know of Allah, His Messenger (sallallaahu alaihi wa sallam), the Qur'an, what is good and bad and of this world and the Hereafter through the narrations. [1]

NOTES

[1] The Prophet (sallallaahu alaihi wa sallam) said, "There will come a time when a man sitting upon his couch is told a hadeeth and he replies, 'Between us and you is the Book of Allah, the Mighty and Majestic. What we find in it to be lawful, we take as lawful and what we find in it to be forbidden, we take as forbidden.' Indeed, what the Messenger of Allah has forbidden is like what Allah has forbidden." Reported by Ahmad, Abu Daawood, Ibn Maajah and at-Tirmidhee, who declared it hasan. Al-Albaanee declared it saheeh in Saheehul-Jaami' (no.8186).

Imaam Maalik (rahimahullaah) said, "Everyone after the Prophet (sallallaahu alaihi wa sallam) will have his saying accepted or rejected, not so the Prophet (sallallaahu alaihi wa sallam)." Reported by Ibn 'Abdul-Barr in Jaami' Bayaan al-'Ilm (2/91).

Imaam Ahmaad (rahimahullaah) said, "Whoever rejects a hadeeth of Allah's Messenger (sallallaahu alaihi wa sallam) is on the brink of destruction." Reported in Tabaqaatul-Hanaabilah (2/15) and by Ibn battah in al-Ibanatul-Kubraa (1/97).

70: The Qur'an needs the Sunnah to explain it.

The Qur'an needs the Sunnah more than the Sunnah needs the Qur'an. [1]

NOTES

[1] This saying of al-Barbahaaree (rahimahullaah) is also reported as the saying of Makhool ash-Shaamee, the taabi'ee (d.113H), by al-Khateeb in al-Kifaayah (p.14) and others with a saheeh chain of narration.

Yahyaa ibn Abee Katheer, the tabi'ee (d.129H) said, "The Sunnah is decisive over the Qur'an, but the Qur'an is not decisive over the Sunnah." Reported by ad-Daarimee in as-Sunan (1/153).

Al-Fudayl ibn Ziyaad said: I heard Abu 'Abdullah, meaning Ahmad ibn Hanbal, being asked about the narration that the Sunnah is decisive over the Book so he said, "I do not venture to say that the Sunnah is decisive over the Book, but the Sunnah does explain the Book and clarifies it." Reported by Ibn 'Abdul-Barr in al-Jaami' (pp.191-192). This agrees with Allah's saying:

We have revealed to you the Reminder (the Qur'an), so that you may explain clearly to men what is sent down to them. Soorah an-Nahl (16): 44

71: Unwarranted speech about Allah's Pre-Decree is forbidden

(Unwarranted) speech, argumentation and disputation about Pre-Decree is forbidden with all the sects, since Pre-Decree is Allah's secret. The Lord, the Blessed and Most High, forbade the Prophets from (such) speech about it. The Prophet (sallallaahu alaihi wa sallam) forbade argumentation about Pre-Decree. The Companions of Allah's Messenger (sallallaahu alaihi wa sallam) and the Successors hated it. It was hated by the scholars and the people of piety; they forbade disputation about Pre-Decree. So submit, affirm, have Faith and believe in what Allah's Messenger (sallallaahu alaihi wa sallam) said about matters and remain silent concerning other than that.

72: To have faith in the Messenger's visit to the Heavens

To have Faith that the Messenger of Allah (sallallaahu alaihi wa sallam) was taken by night up through the heavens and came to the Throne and spoke to Allah, the Blessed and Most High, and entered Paradise and saw into the Fire and saw the angels [and heard the Speech of Allah, the Mighty and Majestic, and the Prophets were shown to him]. He (sallallaahu alaihi wa sallam) saw the drapery of the Throne, the Footstool (Kursee) and all within the heavens and the earths whilst awake, being taken by Jibreel upon al-Buraaq [1], who took him through the heavens. That night, five daily prayers were obligated for him. He returned to Makkah that same night and that was before the Hijrah [2].

NOTES

[1] Anas reports that the Messenger of Allah (sallallaahu alaihi wa sallam) said, "I was brought al-Buraaq, an animal which was white and long, larger than a donkey, but smaller than a mule. It would place its hoof at the distance equal to the range of one's vision…" Reported by Muslim (Eng. trans. 1/100/no.309).

[2] The hadeeth of the Israa' is firmly established and is reported by al-Bukhaaree (Eng. trans. 4/287/no.429) and Muslim (Eng. trans. 3/1029/no.4554). As-Suyootee compiled a treatise in which he brought together the different narrations about al-Israa' and he called it al-Aayaatul-Kubraa fee Sharh Qissatil-Israa'.

73: The souls of the martyrs are within the bellies of green birds

Know that the souls of martyrs are within the bellies of green birds, which roam freely around Paradise and nest in lamps beneath the Throne [1]. The souls of the Believers are beneath the Throne [2]. The souls of the disbelievers are within the well of Barahoot and are in Sijjeen [3].

NOTES

[1] 'Abdullah ibn Mas'ood reports that the Prophet (sallallaahu alaihi wa sallam) said, "Their souls are within green birds, having lanterns suspended from the Throne, roaming freely in Paradise as they please, then taking shelter in those lanterns." Reported by Muslim (Eng. trans. 3/1047/no.4651).

[2] Ka'b ibn Maalik reports that Allah's Messenger (sallallaahu alaihi wa sallam) said, "The soul of the believer is (within) a bird amongst the trees of Paradise, until Allah returns it to his body on the Day when He resurrects him." Reported by Maalik, Ahmad, at-Tirmidhee and an-Nasaa'ee. Shaikh al-Albaanee has declared it saheeh in as-Saheehah (no.995).

[3] There is a report that 'Abdullah ibn 'Amr said, "The souls of the infidels are gathered in Barhoot, a deep pit in Hadramaut." However, one of the narrators is unknown. The fact that this is not correct is shown clearly in ar-Rooh (pp.145-147) of Ibn al-Qayyim and Ahwaalul-Quboor (pp.255-263) of Ibn Rajab. Rather, the correct position is that which is indicated by the Book and the Sunnah, which is that they are in Sijjeen (beneath the seventh earth). Refer to Mysteries of the Soul Expounded by Abu Bilal Mustafa al-Kanadi.

74: The soul of the deceased is returned to his body and he is questioned in the grave

To have Faith that the deceased is made to sit up in his grave, that Allah returns his soul to him and that (he) is questioned by Munkar and Nakeer about Faith and its requisites. Then his soul is drawn out without any pain. The deceased knows the one who visits him when he comes to him [1]. The Believer is made comfortable and blessed in his grave and the wicked is punished as Allah wills [2].

NOTES

[1] That which is established in the texts is:

- That the dead hear the footsteps of those departing after the burial (Saheeh al-Bukhaaree, Eng. trans. 2/257/no.456), since his soul is returned to his body at this time and he is questioned and
- That, on the Day of Badr, the dead pagans in the pit heard the Prophet (sallallaahu alaihi wa sallam) addressing them (Saheeh al-Bukhaaree, Eng. trans. 9/193/no.258).

The greetings of the salaam given to the dead when visiting the graveyard reaches them, but only Allah knows how. We do not speak about, or affirm, any of the affairs of the unseen (al-ghayb) except with a text from either the Book or the Sunnah.

[2] As reported by al-Bukhaaree (Eng. trans. 2/254-260/nos.450-461), Muslim (Eng. Trans. 4/1489-1491/nos.6857-6870) and Ahmad (3/126). Refer to the long hadeeth of al-Baraa' ibn 'Aazib quoted by Shaikh 'Alee Hasan 'Alee Abdul-Hameed in the book 'Death' (pp.12-19).

75: A Point Concerning the Decree of Allaah

Know that (……) [1] with the decree and predestination of Allah.

NOTES

[1] The checker, Khaalid ar-Radaadee, wrote in his footnote to this work, "A word in one manuscript which I am unable to decipher and this sentence is not found in the other manuscript."

76: One must have Faith that Allah spoke to Moosaa (alaihis salaam)

To have Faith that it was Allah, the Blessed and Most High, who spoke to Moosa ibn 'Imraan on the day of Mount Toor and that Moosa heard Allah's speech: a voice that he heard from Him, not from other than Him. He who says other than this has disbelieved in Allah, the Sublime (the Mighty) [1].

NOTES

[1] Shaikhul-Islam ibn Taymiyyah said, "The reports are abundant from the Prophet (sallallaahu alaihi wa sallam), the Companions, the Tabi'een and the scholars of Ahlus-Sunnah after them that He, the Most Perfect, calls with a voice. He called upon Moosa and will call upon His servants on the Day of Resurrection with a voice. He speaks the Revelation with a voice. It is not reported from a single one of the Salaf that he said, 'Allah speaks without a voice,' or without words, nor that anyone denied that Allah speaks with a voice and with words." (Al-Majmoo' ul-Fataawa, 12/304-305).

'Abdulllah ibn Ahmad reports in as-Sunnah (no.532): I asked my father (Imaam Ahmad) about a people who say that when Allah, the Mighty and Majestic, spoke to Moosa, He did not speak with a voice. So my father said, "Rather, your Lord, the Mighty and Majestic, did speak with a voice. We relate these ahaadeeth just as they are reported."

'Abdullah ibn Ahmad reports in as-Sunnah (no.535): I heard Abu Ma'mar al-Hudhalee say, "Whoever claims that Allah, the Mighty and Majestic, does not speak, nor hear, nor see, nor become angry, nor is pleased (and he mentioned some attributes) then he is a disbeliever in Allah, the Mighty and Majestic. If you see him standing by a well, throw him into it. This is what I hold as my religion before Allah, the Mighty and Majestic, since they are disbelievers in Allah, the Most High."

Al-Aajuree says in ash-Sharee'ah (p75), "May Allah have mercy upon us and you. Know that the saying of the Muslims whose hearts have not deviated from the truth and those who were guided to what is correct in the past and the present is that the Qur'an is the speech of Allah, the Mighty and Majestic. It is not created, since the Qur'an is from the Knowledge of Allah, the Most High. The Knowledge of Allah, the Mighty and Majestic, is not created. High is Allah,

the Mighty and Majestic, above that. This is proven by the Qur'an, the Sunnah, the sayings of the Companions (radiallaahu ta'aalaa 'anhum) and the sayings of the scholars of the Muslims (rahmatullaahi ta'aala alaihim). It is not denied except by a filthy Jahmee. In the view of the scholars, the Jahmiyyah are disbelievers."

Refer to point number 15 of this book, along with the accompanying footnotes.

77: Every person is given intellect and each must act according to the intellect he was given

Intellect is inborn. Every person is given the intellect that Allah wills. They vary in intellect just like a speck (at various heights) in the heavens. Action is sought from each person in accordance with the intellect he has been given [1]. Intellect is not acquired; rather it is a blessing from Allah, the Blessed and Most High.

NOTES

[1] Allah does not call to account or punish the insane. It is authentically reported that the Messenger of Allah (sallallaahu alaihi wa sallam) ssid, "The Pen is raised up from three: from the insane whose mind is deranged, until he is cured; from the sleeping, until he awakes and from the child until he attains puberty." Reported by Abu Daawood (Eng. trans. 3/1227/no.4388), Ahmad and al-Haakim.

78: Allah has blessed some people more than others and He has done so with complete Justice

Know that Allah has given excellence to the servants, some of them over others, in religion and worldly affairs. He has done so justly. It is not to be said that He acts unjustly or shows undue favour. Whoever says that Allah has blessed the Believer and the disbeliever equally is an innovator. Rather, Allah has granted excellence to the Believer over the disbeliever, to the obedient over the sinner and to the innocent over the despicable, doing so justly. It is His Bounty that He grants to whomsoever He pleases and withholds from whomsoever He pleases.

79: Whoever hides sincere advice from the Muslims has acted deceitfully towards them

It is not permissible to hide sincere advice from any of the Muslims, whether pious or impious, in matters of the religion. Whoever hides that has acted deceitfully towards the Muslims. Whoever acts deceitfully towards the Muslims has done so towards the religion. Whoever acts deceitfully towards the religion has behaved treacherously towards Allah, His Messenger and the Believers [1].

NOTES

[1] Tameem ad-Daaree narrates: The Messenger of Allah (sallallaahu alaihi wa sallam) said, "The religion is sincerity." Upon this, we (the companions) asked, "To whom?" He (sallallaahu alaihi wa sallam) replied, "To Allah, His Book, His Messenger and to the leaders of the Muslims and their common folk." Reported by Muslim (Eng. trans. 1/37/no.98).

80: Allah, the Blessed and Most High, hears, sees and knows

Allah, the Blessed and Most High, hears, sees and knows. His two hands are outstretched [1]. Before He created the creation, He knew that they would disobey Him. His

Knowledge is effective/operative upon them, but His Knowledge of them did not prevent Him from guiding them to Islam. He blessed them with it out of His generosity, liberality and favour, so all praise is for Him.

NOTES

[1] With regard to the attributes of Allah, the following must be observed:

- We affirm any attribute which Allah affirmed for Himself or which His Messenger (sallallaahu alaihi wa sallam) affirmed for him;
- We have Faith in the meaning of the attribute;
- We have Faith that this meaning is not in any way like the attributes of the creation and
- The knowledge of 'how' the attributes are is with Allah alone.

81: A person may receive one of three tidings when he dies

Know that there are three forms of address of tidings given when one dies. It may be said, "Receive good tidings, O beloved one of Allah, of Allah's pleasure and Paradise." It may be said, "Receive evil tidings, O enemy of Allah, of Allah's anger and the Fire." It may be said, "Receive tidings, O servant of Allah, of Paradise due to Islam." This is the saying of Ibn Abbas [1].

NOTES

[1] As is mentioned in Tafseer Ibn Katheer (2/531-538).

82: Denying the believers' seeing Allah with their eyes in Paradise is disbelief

Know that the first to see Allah, the Most High, in Paradise are the blind [1], then the men, and then the women. (They) will see (Allah) with their physical eyes, just as Allah's Messenger (sallallaahu alaihi wa sallam) said, "Indeed, you will see your Lord just as you see the moon on the night it is full. You will have no difficulty in seeing Him" [2]. It is obligatory to believe in this; to deny it is disbelief.

NOTES

[1] This occurs in a hadeeth reported from the Prophet (sallallaahu alaihi wa sallam) that is not authentic. It is mentioned by ad-Daylamee in Firdawsul-Akhbaar (1/55) from Samurah ibn Jundub, reporting it in marfoo' form. It is also reported by al-Laalikaa'ee in as-Sunnah (no.924) with a weak isnaad from al-Hasan al-Basree, as his own saying.

[2] Reported by al-Bukhaaree (Eng. trans. 1/310/no.529), Muslim (Eng. trans. 1/307/no.1322), Abu Daawood (Eng. trans. 3/1324/no.4711) and 'Abdullah ibn Ahmad in as-Sunnah (no.412). The hadeeth does not mention that men will see Allah before the women.

83: Rhetoric (kalaam) causes disbelief, doubts, innovations, misguidance and confusion

May Allah have mercy upon you! Know that heresy, disbelief, doubts, innovations, misguidance and confusion about the religion have never occurred except through theological rhetoric (Kalaam) and because of the people of theological rhetoric,

argumentation, debating and disputation. How can a man plunge into argumentation, disputation and debating seeing that Allah, the Most High, said:

None dispute regarding the Ayaat (revelations, signs, proofs) of Allah except those who disbelieve [1].

You should submit to and be pleased with the narrations and the people of narrations, withhold and remain silent.

NOTES

[1] Soorah Ghaafir (40): 4

84: Allah will punish the creation inside the Fire, not near the Fire as the Jahmiyyah believe

To have Faith that Allah, the Blessed and Most High, will punish the creation in the Fire, in shackles, fetters and chains. The Fire will be inside them, above them and below them. Whereas the Jahmiyyah, from among them Hishaam al-Footee [1], said, "Rather, Allah will punish them near the Fire," thus rejecting (the saying of) Allah and His Messenger (sallallaahu alaihi wa sallam).

NOTES

[1] He is Hishaam ibn 'Amr, a companion of Abul-Hudhail who was a caller to the heresy of the Mu'tazilah. See Lisaanul-Meezaan 96/195) and al-Fisal (5/62) of Ibn Hazm.

85: The obligatory prayers are five and have their stated times and a traveller may shorten and combine his prayers

Know that the obligatory prayers are five; there being no increase in them nor decrease when prayed in their stated times. On a journey, they are two raka'ahs, except for the Maghrib prayer. Anyone who says that there are more than five (prayers) has innovated [1]. Allah will not accept any of them (i.e. the prayers) except within their times, except for one who forgets [2]; he is excused and must pray when he remembers, or the traveller who may combine the two prayers [3], if he wishes.

NOTES

[1] If the author means innovation that amounts to disbelief, that is what is correct, since adding an extra prayer, for example, is to prescribe an action within the Sharee'ah and this is the right of Allah alone. Anyone who competes with Allah in that is a disbeliever by the agreement of the scholars.

[2] Likewise, one who is asleep, as occurs in the hadeeth, "Whoever forgets a prayer, or sleeps through it, its expiation is that he prays it when he remembers." Reported by Muslim (Eng. trans. 1/335/no.1456).

[3] That is, he may combine the two daytime prayers (Dhuhr and Asr) together. Likewise, he may combine the two night prayers, Maghrib and 'Ishaa.

86: The obligation of the Zakah

Zakah is to be payed upon gold, silver, dates, grain and cattle, as the Messenger of Allah (sallallaahu alaihi wa sallam) has described. One may distribute it or give it to the ruler; both of these are allowed.

87: The beginning of Islam is the testification of Faith

Know that the beginning of Islam is the testification that none has the right to be worshipped except Allah and that Muhammad (sallallaahu alaihi wa sallam) is His slave and Messenger [1].

NOTES

[1] This is the first obligation upon a person. The declaration of Faith comprises a negation of worship of anything or anyone besides Allah, that one will worship Allah alone and that one will only worship Allah according to the manner prescribed by the Messenger Muhammad (sallallaahu alaihi wa sallam). The conditions for this declaration are seven:

- Knowledge of its meaning, what it denies and what it affirms;
- Certainty of it;
- Full acceptance of its meaning;
- Submission to it and what it demands;
- Tuthfulness, such that whatever it necessitates, loving the people who adhere to it, hating whatever contradicts it;
- Purity of intention and
- Loving it and whatever it necessitates, loving the people who adhere to it and hating whatever contradicts it.

88: Whatever Allah says is true

Whatever Allah says is just as He says. There is nothing to contradict what He says. He is as He says [1].

NOTES

[1] Allah, the Most High, says:

Whose word can be truer than Allah’s? Soorah an-Nisaa’ (4): 122

89: To have faith in the Sharee’ah

To have faith in all the laws and whatever is contained in the Sharee’ah. Know that buying and selling is lawful if conducted in the markets of the Muslims in accordance with the Book and the Sunnah, as long as no deception, oppression or treachery are committed, nor anything in contradiction to the Qur'aan or what is known.

90: The servant should always have caution and fear, since he does not know in which state he will die

May Allah have mercy upon you! Know that the servant should always have caution and fear for as long as he remains in this world, since he does not know how he will die, upon which state he will end and upon which condition he will meet Allah, the Mighty and Majestic, even if he performed every good deed [1].

NOTES

[1] Allah, the Most High, says:

Those who live in awe for fear of their Lord. Soorah al-Mu'minoon (23): 57

91: One should hope in Allah's Mercy and be fearful on account of his sins

It is right that any man who transgresses beyond bounds to the detriment of his own soul should not give up hope at the point of death, but should think well of Allah, whilst fearing for his sins [1]. If Allah has mercy upon him, it is from His bounty. If He punishes him, it is for his sins.

NOTES

[1] Anas (radiallaahu anhu) reports: The Prophet (sallallaahu alaihi wa sallam) entered upon a youth who was dying and said, "How are you?" He (the youth) replied, "O Messenger of Allah! I have hope in Allah and I fear for my sins." So Allah's Messenger (sallallaahu alaihi wa sallam) said, "They do not come together in the heart of a servant in the like of this state except that Allah gives him what he hopes for and saves him from what he fears." Reported by at-Tirmidhee and Ibn Maajah and declared hasan by Shaikh al-Albaanee (rahimahullaah).

92: One must have Faith that Allah showed the Prophet what would happen to this Ummah

To have Faith that Allah, the Blessed and Most High, showed his Prophet (sallallaahu alaihi wa sallam) what was to occur to his Ummah until the Day of Resurrection [1].

NOTES

[1] The proof for this is that which is authentically reported from the Prophet (sallallaahu alaihi wa sallam) regarding the major and minor signs of the Hour.

93: The religion was a single Jamaa'ah and then the people split into sects.

Know that the Messenger of Allah (sallallaahu alaihi wa sallam) said, "My Ummah will split into seventy three sects, all of them in the Fire except one and it is al-Jamaa'ah." It was said, "Who are they, O Messenger of Allah?" He (sallallaahu alaihi wa sallam) replied, "That which I and my Companions are upon today." [1]

The religion was a single Jamaa'ah up to the time of the Khilaafah of 'Umar ibn al-Khattaab (radiallaahu anhu) and also in the time of 'Uthmaan (radiallaahu anhu). When he was killed, schism and innovations appeared. People split into parties and sects. Amongst the people were some who remained firm upon the truth. When the affairs worsened, they spoke the truth, acted upon it and called the people to it.

The affairs remained in order until the fourth generation in the Khilaafah of so and so. When times changed and people deteriorated greatly, innovations became widespread and there arose many callers inviting away from the way of truth and the Jamaa'ah. People were tried with things, which neither the Messenger of Allah (sallallaahu alaihi wa sallam) nor any of his Companions spoke about. People called to sectarianism,

whereas the Messenger of Allah (sallallaahu alaihi wa sallam) had forbidden sectarianism. Each group declared the others to be unbelievers. Everyone called to his own opinion and declared those who differed with him to be unbelievers. The ignorant, the common folk and those with knowledge went astray. They caused the people to be greedy for the things of this world and to fear worldly punishment, so people followed them out of fear for their worldly affairs and out of desire for this world. So the Sunnah and the people of the Sunnah were suppressed. Innovation appeared and became widespread. The people committed disbelief in many ways that they were not aware of. They used analogical reasoning and considered the Power of the Lord, His signs, rulings, commands and prohibitions according to their intellect and opinions. Whatever accorded with their intellect they accepted and whatever did not agree with their intellect, they rejected. Islam became a stranger, the Sunnah a stranger and the people of the Sunnah strangers within their own homes [2].

NOTES

[1] The hadeeth is hasan and is reported by at-Tirmidhee (no.2643), Ibn Waddaah in al-Bid’ah (p.85), al-Aajurree in ash-Sharee’ah (p.15) and in al-Arba’een, al-Haakim (1/128-129), Ibn Nasr in as-Sunnah (no.62), al-Laalikaa’ee in as-Sunnah (no.147), Ibn al-Jawzee in Talbees Iblees (p.16) and al-‘Uqailee in ad-Du’afaa’ (2/262) from the hadeeth of ‘Abdullah ibn ‘Amr.

[2] Perhaps the author is referring to what happened due to the trials caused by the saying that the Qur’an was created and the trial of the scholars of the Sunnah regarding it. Refer to ar-Radd ‘alal-Jahmiyyah of ad-Daarimee.

94: Temporary marriage is forbidden

Know that temporary marriage of convenience (mut’ah) [1] and marrying a woman merely to make her lawful for her previous husband (istihlaal) are forbidden until the Day of Resurrection [2].

NOTES

[1] Sabrah al-Juhanee (radiallaahu anhu) reports that the Messenger of Allah said, “I had permitted temporary marriage of women to you. Now, Allah has forbidden that for you until the Day of resurrection. If any of you have any of them, he must let her go and not take back anything that he gave her.” Reported by Muslim (Eng. trans. 2/707/no.3255).

[2] ‘Alee (radiallaahu anhu) reports that the Messenger of Allah (sallallaahu alaihi wa sallam) said, “Allah has cursed the man who marries a woman in order to make her lawful for her first husband and (He has cursed) the one for whom she is made lawful.” The hadeeth is saheeh and is reported by Ahmad, Abu Daawood (Eng. trans. 2/555/no.2071), at-Tirmidhee and an-Nasaa’ee.

95: The excellence of the tribe of Muhammad (sallallaahu alaihi wa sallam) and the Ansaar and the rights of the people of Islam

To recognise the excellence of Banu Haashim due to their kinship to the Messenger of Allah (sallallaahu alaihi wa sallam). To recognize the excellence of the Quraish [1], the Arabs and branches of the tribe and recognize their station and rights in Islam.

The slave belonging to a people is one of them. To recognise the rights of the rest of the people of Islam. To recognise the excellence of the Ansaar [2] and the advice the Messenger of Allah (sallallaahu alaihi wa sallam) gave regarding them and his family. Do

not abuse them, but recognise their excellence. Recognise the excellence of the neighbours from the people of al-Madeenah.

NOTES

[1] He (sallallaaahu alaihi wa sallam) said, "Allah chose Kinaah from the descendents of Ismaa'eel, the Quraish from Kinaah, Banu Haashim from the Quraish and He chose me from Banu Haashim." Refer to Saheeh Muslim (Eng. trans. 4/1230/no.5653), Ahmad (4/107) and as-Sunnah of Ibn Abee 'Aasim (2/632). For further explanation, refer to Ibn Hajr's Fathul-Baaree (13/113). The excellence is only for the Muslims amongst them.

[2] He (sallallaahu alaihi wa sallam) said, "The sign of Eemaan is love for the Ansaar and the sign of hypocrisy is hatred for the Ansaar." Reported by al-Bukhaaree (Eng. trans. 1/21/no.16). Refer also to Fadaa'ilus-Sahaabah of Imaam Ahmad (2/790).

96: The religion lies in following the way of the Messenger and his Companions

May Allah have mercy upon you! Know that the scholars did not cease refuting the saying of the Jahmiyyah to the time of the Khilaafah of Banul-'Abbaas, when the lowly and despicable spoke in matters affecting the people and attacked the sayings reported from the Messenger of Allah (sallallaahu alaihi wa sallam) and took to using analogy and opinion. They declared those who disagreed with them to be disbelievers, so that the ignorant, unwary and those without knowledge, entered into their saying. So they fell into unbelief without knowing. The Ummah was ruined in a number of ways, disbelieved in a number of ways, became heretical in a number of ways, went astray in a number of ways and innovated in a number of ways, except for those who remained firm upon the sayings of the Messenger of Allah (sallallaahu alaihi wa sallam), what he was upon and what his Companions were upon, not declaring any of them to be in error, nor overstepping what they were upon. He finds sufficiency in what they sufficed with, he does not turn away from their way and position, he knows that they were upon correct Islam and correct Faith; so he follows them in his religion and finds calmness and knows that the religion lies in following. Those who are meant to be followed are the Companions of Muhammad (sallallaahu alaihi wa sallam).

97: Whoever says that the recitation of the Qur'an is created is and innovator

Know that whoever says that his recital of the Qur'an is created is an innovator. Whoever remains silent and will neither say created or uncreated, he, too, is a Jahmee. This was the saying of Ahmad ibn Hanbal [1].

The Messenger of Allah (sallallaahu alaihi wa sallam) said, "He amongst you who lives long will see great controversy, so beware of newly invented matters because they are miguidance and take to my Sunnah and the Sunnah of the rightly-guided khulafaa;' grasp that with your molar teeth." [2]

NOTES

[1] As occurs in as-Sunnah (1/163-166) of 'Abdullah ibn Ahmad ibn Hanbal, Usool as-Sunnah (point no.2) of Imaam Ahmad and Sareeh as-Sunnah (points 30-33) of at-Tabaree.

The saying of the Salaf is that the Qur'an, which is written in the Mus'haf, memorized in the heart and recited upon the

tongue is the uncreated speech of Allah. However, due to the fact that the human voice and movement of one's tongue are created actions, the innovators innovated the ambiguous statement, "My recitation of the Qur'an itself is created." This saying leads to the previous saying that the Qur'an itself is created. Therefore, the scholars such as Imaam Ahmad warned against this. Also, refer to Khalq Af'aalul-'Ibaad (nos.217, 540) of al-Bukhaaree.

[2] Reported by Abu Daawood (Eng. trans. 3/1294/no.4590), at-Tirmidhee (no.2678), Ibn Maajah (no.420) and Ahmad in his Musnad (4/126) and the hadeeth is saheeh.

98: The Jahmiyyah were ruined due to their pondering about Allah and following their opinions

Know that the ruin of the Jahmiyyah was that they pondered about their Lord, the Mighty and Majestic. They introduced 'Why?' and 'How?' They abandoned the narrations, used analogy and weighed the religion according to their opinions, so they openly showed disbelief and it being disbelief is obvious. They declared the rest of the people to be disbelievers and were lead themselves into divesting (Allah of His attributes).

99: The deviation of the Jahmee

Some of the scholars, amongst them Ahmad ibn Hanbal, declared the Jahmee to be a disbeliever and not from the people of the Qiblah. His blood is lawful. He does not inherit, neither is inheritance received from him, since he says that there is no Jumu'ah or congregational prayer, no 'Eid prayer, no charity (Sadaqah) and because they say, "One who does not say the Qur'an is created is a disbeliever." They allow fighting and killing within the nation of Muhammad (sallallaahu alaihi wa sallam). They contradict those who preceded them. They put the people to trial regarding something that neither the Prophet (sallallaahu alaihi wa sallam) nor any of his Companions spoke about.

They desire to empty the Mosques and for the congregations to be neglected. They weakened Islam, caused Jihaad to be left and busied themselves with sectarianism. They went against the narrations and spoke up with that which had been abrogated [1]. They used verses of uncertain meaning as clear proof and so caused the people to have doubts about their religion. They disputed about their Lord and said, "There is no punishment in the grave, nor any Pond (Hawd), nor any Intercession and Paradise and the Fire have not been created." They rejected much of what the Messenger of Allah (sallallaahu alaihi wa sallam) said. Those who permit the declaration of their being unbelievers declare them to be so and declare the spilling of their blood to be lawful because of these matters, since whoever rejects a verse from the Book of Allah has rejected the whole Book and whoever rejects a hadeeth from the Messenger of Allah (sallallaahu alaihi wa sallam) has rejected all of his sayings and is a disbeliever in Allah, the Sublime.

They continued in time and found rulers who were to assist them in this and who subjected those who refused it to the sword or the whip. Knowledge of the Sunnah and the Jamaa'ah was wiped away and weakened by them so that they became suppressed due to the manifesting of innovation and speech about it and their great number. They established sittings, manifested their opinions, wrote books about them, enticed the people and they sought leadership for them.

It was a very great trial [2]. Only those whom Allah protected were saved from it. The

slightest that a person would be affected by sitting with them was that he would be caused to doubt about his religion, or to follow them, or to hold their saying to be true, not knowing whether it was the truth of falsehood, so he became one who doubted. So the people were ruined until the time of Ja'far, who was known as al-Mutawakkil [3], through whom Allah extinguished innovation and manifested the truth and the people of the Sunnah. They spoke out, despite their small number and the great number of innovators, right up to this day [4]. As for their principles and misguidance, some of them have remained acting upon it and calling to it, with none to prevent them from their sayings and actions!

NOTES

[1] The Mu'tazilah and the Raafidah denied abrogation (naskh). Before them, the Jews had denied it.

[2] Proclamation was made that everyone had to adhere to the belief of the Mu'tazilah that the Qur'an was created! The scholars were threatened and ordered to agree to this. Those who refused to assent verbally were imprisoned, threatened with death and tortured. Imam Ahmad (rahimahullaah) stood firm, despite months in prison, constantly being brought before those in authority and threatened with death and kept in chains. Eventually, he was lashed severly in public. 'Alee ibn al-Madeenee said, "Indeed, Allah aided this religion through Abu Bakr on the Day of Apostasy (riddah) and through Ahmad ibn Hanbal on the day of the trial (mihnah)." Reported by adh-Dhahabee in Tadhkiratul-Huffaadh (2/432).

[3] The 'Abbaasid caliph, al-Mutawakkil 'alallaah: Abul-Fadl, Ja'far, son of al-Mu'tasim billaah, al-Qurashee. He died in the year 247 after the Hijrah. May the Mercy of Allah be upon him.

[4] Refer to the letter of Ahmad ibn Hanbal to al-Mutawakkil, mentioned in as-Sunnah of his son, 'Abdullah, as point number 84.

100: There has never been any heresy except from the ignorant ones

Know that there has never been any heresy except from the ignorant rabble who follow anyone who calls out wildly. They bend with every wind that blows, so anyone who is like that has no religion. Allah, the Blessed and Most High, says:

They did not differ until after the knowledge came to them, through envy amongst themselves [1].

Those to whom (the Scripture) was given only differed concerning it after clear proofs had come to them through hatred to one another [2].

They are the evil scholars, those greedy (for this world) and who are the innovators.

NOTES

[1] Soorah al-Jaathiyah (45): 17

[2] Soorah al-Baqarah (2): 213

101: There will always be a group of people upon the Truth and the Sunnah

Know that there will not cease to be a group of the people of the truth and the Sunnah

amongst the people whom Allah will guide and through them (He will) guide others and revive the Sunnah through them. They are the ones whom Allah, the Most High, describes, those who are few in the time of controversy. He says:

Only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred one to another [1].

He singled out these people, saying:

Then Allah, by His leave, guided those who believed in the truth concerning that wherein they differed. For Allah guides whom He wills to a straight path [2].

The Messenger of Allah (sallallaahu alaihi wa sallam) said, “There will not cease to be a group of my Ummah uppermost upon the truth. They will not be harmed by those who forsake them, until Allah’s affair comes to pass and they are uppermost.” [3]

NOTES

[1] Soorah al-Baqarah (2): 213 [2] Soorah al-Baqarah (2): 213 [3] Reported by Muslim Eng. trans. 3/1061/no.4715), at-Tirmidhee (no.2230) and Ibn Maajah (no.10). Also refer to Saheeh al-Bukhaaree (Eng. trans. 9/309/nos.414-415) and Saheeh Muslim (Eng. trans. 3/1061-1062/nos.4716-4722).

The Prophet (sallallaahu alaihi wa sallam) said, “This knowledge will be carried by the trustworthy ones of every generation. They will expel from it the alterations made by those going beyond bounds, the false claims of the liars and the false interpretations of the ignorant.” Reported by Ibn ‘Adiyy, Ibn ‘Asaakir and others and it is saheeh.

102: The Scholar is the one who follows the Book and the Sunnah, even if his knowledge is limited

May Allah have mercy upon you! Know that knowledge is not in merely narrating a great deal and (having many) books. The scholar is the one who follows the Book and the Sunnah, even if his knowledge is limited [1] and (even if) he only has a few books. Whoever conflicts with the Book and the Sunnah is an innovator, even if he narrates much and has many books.

NOTES

[1] Ash-Shaafi’ee (rahimahullaah) said, “Knowledge is not what is memorized, but what benefits.” Reported in Hilyatul-Awliyaa’ of Abu Nu’aym (9/123).

103: One who speaks about Allah or His religion without knowledge has overstepped the bounds

May Allah have mercy upon you! Know that whoever speaks about the religion of Allah from his opinion, analogy and interpretation, without proof from the Sunnah and the Jamaa’ah has spoken about Allah that which he does not know [1]. Whoever says about Allah what he does not know is one who has overstepped the bounds [2].

NOTES

[1] In the Book of Allah, speaking about Allah without knowledge is shown to be a form of Shirk. He, the One free from all defects, says:

Say: The things that my Lord has forbidden are: shameful deeds, whether open or secret, sins (of all kinds), assigning of partners to Allah for which He has given no authority and saying things about Allah of which you have no knowledge. Soorah al-A'raaf (7): 33

[2] Masrooq (rahimahullaah) said: We entered upon Abdullah ibn Mas'ood and he said, "O people! Whoever knows something then let him speak according to it. Whoever does not know, let him say, 'Allah knows best,' since this, too, is from knowledge, that you say concerning that which you do not know: 'Allah knows best.' Allah, the Mighty and Majestic, said to His Prophet (sallallaahu alaihi wa sallam):

Say: No reward do I ask of you for this (Qur'an), nor am I a pretender. Soorah Saad (38): 86

Reported by al-Bukhaaree (Eng. trans. 6/314/no.333).

104: The Truth, the Sunnah and the Jamaa'ah….

The Truth is that which comes from Allah, the Mighty and Majestic. The Sunnah is that which the Messenger of Allah (sallallaahu alaihi wa sallam) laid down and the Jamaa'ah is that which the Companions of the Messenger of Allah were united upon in the Khilaafah of Abu Bakr, 'Umar and 'Uthmaan.

105: Success lies in clinging to the Sunnah and the way of the early generations

He who limits himself to the Sunnah of the Messenger of Allah (sallallaahu alaihi wa salam) and that which his Companions and the Jamaa'ah were upon is successful and triumphs over all the people of innovation and is saved and his religion is preserved, if Allah wills, since the Messenger of Allah (sallallaahu alaihi wa sallam) said, "My Ummah will split…" and the Messenger of Allah (sallallaahu alaihi wa sallam) told us which would be the saved sect, saying, "That which I and my Companions are upon" [1]. This is the cure, the explanation, the clear affair and the straight and distinct road. The Messenger of Allah (sallallaahu alaihi wa sallam) said, "Beware of going to extremes and harshness. Beware of exaggeration and cling to the ancient religion" [2].

NOTES

[1] Reported by at-Tirmidhee (no.2643) and others and it is hasan, as has preceded.

[2] This is not a hadeeth of the Prophet (sallallaahu alaihi wa sallam), but is a saying of Ibn Mas'ood (radiallaahu anhu) as reported by ad-Daarimee in his Sunan (1/50/nos.144. 145), 'Abdur-Razzaaq in his Musannaf (10/252) and Ibn Nasr in as-Sunnah (no.85) and others and is saheeh as such.

Ibn 'Abbaas (radiallaahu anhu) reports that the Prophet (sallallaahu alaihi wa sallam) said, "Beware of exaggeration in the religion for, indeed, those before you were destroyed due to exaggeration in the religion." Reported by Ahmad, an-Nasaa'ee and Ibn Maajah and it is saheeh.

Ibn Mas'ood (radiallaahu anhu) reports that the Prophet (sallallaahu alaihi wa sallam) said, " Those who go to extremes are destroyed." Reported by Ahmad, Muslim and Abu Daawood (Eng. trans. 3/1294/no.4591) and it is saheeh.

106: Whoever follows innovation has rejected the Sunnah of Allah's Messenger

(sallallaahu alaihi wa sallam)

Know that the ancient religion is how it was from the death of the Messenger of Allah (sallallaahu alaihi wa sallam) until the death of ‘Uthmaan ibn ‘Affaan (radiallaahu anhu). His murder was the beginning of sectarian dissension and the start of disagreements. So the Ummah fought amongst itself, split, followed greed and desires and inclined towards this world. There is no permit for anyone to do anything which has been introduced, which the Companions of Allah’s Messenger (sallallaahu alaihi wa sallam) were not upon, nor for any man to call to anything innovated before him by people of innovation; he would then be just like the one who innovated it. So anyone who claims that, or speaks according to it, has rejected the Sunnah, opposed the truth and the Jamaa’ah and has made innovation lawful. He is more harmful to the Ummah than Iblees [1].

NOTES

[1] Al-Laalikaa’ee reports in as-Sunnah (no.238) that Sufyaan ath-Thawree said, “Innovation is more beloved to Iblees than sin. A sin may be repented from, but innovation is not repented from.”

107: Whoever clings to what the innovators have abandoned is a person of the Sunnah

Whoever realises what the innovators have abandoned and left behind of the Sunnah and he clings to it, he is a person of the Sunnah and the Jamaa’ah. He should be followed, helped and protected. He is one of those whom the Prophet (sallallaahu alaihi wa sallam) bequeathed should be looked after.

108: The roots of innovation are four….

May Allah ahev mercy upon you! Know that the roots of innovation are four. From these, seventy-two innovations branch off, each of these have offshoots, so that they amount to two thousand eight hundred. All of them are misguidance. All of them are in the Fire except for one, which is those who believe in that contained in this book, believing in it firmly, without having any doubt or uncertainty in their heart. Such a person is a person of the Sunnah and one who is saved, if Allah wills [1].

NOTES

[1] That is, whatever the book comprises of, from the sayings of Allah, the words of His Prophet (sallallaahu alaihi wa sallam) and that which the Companions were united upon.

109: If the people did not say anything for which there is no proof, there would be no innovation

May Allah have mercy upon you! Know that if the people were to desist from newly introduced matters, not entering into any of them at all and did not say anything for which there was no narration from the Messenger of Allah (sallallaahu alaihi wa sallam) or from his Companions, there would not be any innovation.

110: The way a person may fall into disbelief…

May Allah have mercy upon you! Know that there is nothing between a servant and his being a Believer or becoming an unbeliever except that he denies something that Allah, the Most High, has sent down, or that he adds or takes away anything from the Speech of Allah, or that he denies anything that Allah, the Mighty and Majestic, said, or that he denies anything said by the Messenger of Allah (sallallaahu alaihi wa sallam). So fear Allah. May Allah have mercy upon you! Beware for your own soul and beware of going into exaggeration in the religion because it is not from the way of truth at all.

111: Whoever rejects part of the Sunnah has rejected all of the Sunnah

Everything that I have described to you in this book is from Allah, the Most High, from the Messenger of Allah (sallallaahu alaihi wa sallam), from his Companions, from the Tabi'een and from the third generation to the fourth. So fear Allah, O servant of Allah! Affirm, submit, surrender to and be pleased with what is in this book. Do not hide this book from any one of the people of the Qiblah. Perhaps, through it, Allah will bring a confused person out of his confusion, or an innovator out of his innovation, or a misguided one out of his misguidance and he may be saved through it. So fear Allah and take to the affair as it originally was. That is what I have described to you in this book. May Allah have mercy upon a person, and his parents, who reads this book, circulates it, acts upon it, calls to it and uses it as a proof for it is the religion of Allah [1] and Allah'sMessenger (sallallaahu alaihi wa sallam). Whoever allows something contrary to this book, then he is not practising Allah's religion and has refused all of it, just as if a servant believed all that Allah, the Blessed and Most High, says, except that he doubted about a single letter, then he has rejected everything that Allah said and he is an unbeliever, and just as the testification that 'none has the right to be worshipped except Allah' is not accepted from a person unless his intention is pure and sincere and he has full certainty, likewise Allah will not accept anything from the Sunnah from anyone who abandons a part of it. Whoever contradicts and rejects anything from the Sunnah has rejected all of the Sunnah. Accept and avoid contending and disputing; it is not from Allah's religion at all. Your time, in particular, is a time of evil, so beware of Allah.

NOTES

[1] The Religion of Allah, as is well known, is the Book of Allah and the Sunnah of His Messenger (sallallaahu alihi wa sallam) as understood by the Pious Predecessors. As for the speech of people, everyone is correct in some things and incorrect in others, except for the Prophet (sallallaahu alihi wa sallam).

112: When fitnah occurs, remain in your house

When turmoil (fitnah) occurs, remain within your house [1] and flee from the neighbourhood of tumult. Beware of blind following and every case of fighting between Muslims for this world is discord and a trial. Fear Allah, who is alone, having no partner. Do not go out in it, do not fight in it, do not take part in it, do not take sides in it, nor incline towards either (side) and do not have love for any of their affairs, since it is said, "He who loves the deeds of a people, good or bad, is just like the one who commits them." May Allah grant us and you those things pleasing to Him and keep us away from disobedience to Him.

NOTES

[1] Ibn az-Zubayr narrates: My close friend, Abul-Qaasim (sallallaahu alaihi wa sallam) advised me, "If you reach anything of the tumult (fitnah), go to Uhud and blunt your sword upon it, then remain in your house." Reported by Ahmad in al-Musnad (4/226 and 5/69). Its isnaad is hasan, as has been mentioned by Shaikh al-Albaanee (rahimahullaah) in as-Saheehah (3/no.1373).

113: The stars have no control over anything

Look into the stars sparingly, just enough for you to know the times of prayer. Turn away from other than that, since it leads to apostasy [1].

NOTES

[1] The Messenger of Allah (sallallaahu alihi wa sallam) said, "When my Companions are mentioned, withhold. When the stars are mentioned, withhold and when Pre-Decree is mentioned, withhold." Reported by at-Tabaraanee in al-Kabeer. Shaikh al-Albaanee (rahimahullaah) declared it saheeh in Saheeh al-Jaami' (no.545).

114: Beware of theological rhetoric and its people

Beware of looking into theological rhetoric and sitting with the people of theological rhetoric [1].

NOTES

[1] It is reported that Imaam ash-Shaafi'ee (rahimahullah) said, "My ruling regarding the people of theological rhetoric is that they should be beaten with palm branches and shoes and led around the markets an it (should) be said: This is the punishment of those who have abandoned the Book and the Sunnah and taken to theological rhetoric." Reported by al-Baghaawee in Sharh as-Sunnah (1/218).

Imaam Ahmad (rahimahullaah) said, "A person of theological rhetoric will never succeed. The scholars of theological rhetoric are wicked heretics." Reported by Ibn al-Jawzee in Manaaqib Ahmad (p204).

115: Stick to the narrations and the people of narration

Stick to the narrations and the people of narrations. Ask them, sit with them and take from them.

116: Know that Allah has not been worshipped with the like of fear…

Know that Allah has not been worshipped with the like of fear of Allah; the way of fear, sadness, having apprehension and feeling shy before Allah, the Blessed and Most High.

117: Beware of sitting with those who seclude themselves with women

Beware of sitting with those who call to passion and love and seclude themselves with women and sit where they pass because they are all upon error [1].

NOTES

[1] Like many of the sects of the misguided Soofees.

118: Allah has ordered the whole of creation to worship Him

May Allah have mercy upon you! Know that Allah, the Blessed and Most High, called all of creation to worship Him. (He) blessed whomsoever He wished with Islam, by His grace [1].

NOTES

[1] He, the Most High, says:

Say: Count not your Islam as a favour upon me. No! Allah has conferred a favour upon you, that He has guided you to Faith, if you are indeed true. Soorah al-Hujuraat (49): 17

<u>119: Do not speak amount the fighting between 'Ali and Mu'aawiyah</u>

Remain quiet about the fighting between 'Ali and Mu'aawiyah and 'Aaishah, Talhah and az-Zubayr. May Allah have mercy upon them all and upon those with them. Do not dispute about them, leave their affair to Allah, the Blessed and Most High, since the Messenger of Allah (sallallaahu alihi wa sallam) said, "Beware of speaking about my Companions and in-laws" [1] and he (sallallaahu alaihi wa sallam) said, "Indeed Allah, the Most High, looked upon the people of Badr and said: Do what you wish for I have forgiven you" [2].

NOTES

[1] The hadeeth with this wording is not authentic. However, what is authentic is the hadeeth of Abu Sa'eed (radiallaahu anhu), who reports that the Prophet (sallallaahu alaihi wa sallam) said, "Do not abuse my Companions for, if any of you were to spend gold equal to Uhud in charity, it would not equal a handful of one of them or even half of that." Reported by al-Bukhaaree (Eng. trans 5/17/no.22) and Muslim (Eng. trans. 4/1349/no.6168).

[2] Reported by al-Bukhaaree (Eng. trans. 5/212-214/no.318) and Muslim (Eng. trans. 4/1331/no.6087).

<u>120: The wealth of a Muslim is unlawful except what he gives willingly</u>

May Allah have mercy upon you! Know that the wealth of a Muslim is unlawful except what he gives willingly [1]. If a man has some wealth that was attained illegally, it is his concern. It is not permissible to take any of it from him, except with his permission. Perhaps he will repent and wish to restore it to its rightful owner, but you will have taken something unlawful.

NOTES

[1] The Messenger of Allah (sallallaahu alaihi wa sallam) said, "The wealth of a Muslim is not permissible except what he gives willingly." Reported by Ahmad and declared saheeh by Shaikh al-Albaanee (rahimahullaah) in Saheehul-Jaami' (no.7539) and al-Irwaa' (no.1459).

<u>121: Earning one's own living, rather than being dependent upon the people</u>

Means of earning that are clear to you to be correct are unrestricted, except for that which is found to be corrupt. If it is corrupt, he takes from it what is sufficient to support himself and (he) does not say, "I will abandon earning and take what people will give me." This was not done by the Companions, or by the scholars up to this time of ours. 'Umar ibn al-Khattaab (radiallaahu anhu) said, "Earning of which part is impure is better

than having need of the people” [1].

NOTES

Reported by Waakee’ ibn al-Jarrah, as occurs in Kanzul-‘Ummaal (4/122) and by Ibn al-Jawzee in Manaaqib ‘Umar (p194).

122: Do not pray behind a Jahmee

The five daily prayers must be prayed behind anyone except a Jahmee, since he denies (all of the attributes of Allah). If you have prayed behind him, repeat your prayer. On the day of Jumu’ah, if your Imaam is a Jahmee and he is a ruler, pray behind him, (but) repeat your prayer [1]. If your Imaam, whether a ruler or not, is a person of the Sunnah, pray behind him and do not repeat your prayer.

NOTES

[1] This is reported by ‘Abdullah ibn Ahmad as the saying of his father, Imaam Ahmad, in as-Sunnah (nos.4-5).

123: If you come to the grave of Abu Bakr and ‘Umar, greet them with the salaam

To have faith that Abu Bakr and ‘Umar (rahmatullaahi alaihim) are within the room of ‘Aaishah along with the Messenger of Allah (sallallaahu alaihi wa sallam). They were buried there with him. If you come to their graves, you must give salaam to them after Allah’s Messenger (sallallaahu alihi wa sallam) [1].

NOTES

[1] That is, one gives greetings of salaam to them, just as one does when visiting the graves of the Muslims.

124: Continue to order good and forbid evil, unless you fear the sword

Ordering good and forbidding the evil is an obligation [1], except if you fear the sword or rod of a person.

NOTES

[1] The one ordering the good and forbidding the evil must have the required knowledge, otherwise he may cause more harm than good and he will only succeed in causing a greater evil, which is forbidden.

125: Salaams must be given to all Allah’s worshippers

Greetings of salaam are to be given to all of Allah’s worshippers.

126: The one who abandons the congregational prayer in the mosque is an innovator

Whoever abandons the Jumu’ah or congregational prayer in the mosque, without an excuse, is an innovator [1]. An excuse may be illness, due to which a person is unable to go out to the mosque, or fear of an oppressive ruler and what is besides that is not an excuse.

NOTES

[1] Congregational payer in the mosque is an obligation upon the sane, adult males who are able to attend. This is the most correct saying of the scholars.

127: The Imaam is appointed to be followed

Whoever prays behind an Imaam and does not follow him, there is no prayer for him [1].

NOTES

[1] The Prophet (sallallaahu alaihi wa sallam) said, “The Imaam is appointed to be followed. When he says takbeer, say takbeer; when he prostrates, you should prostrate; when he rises up, you should rise up and when he says, ‘Allah listens to the one who praises Him,’ say: ‘our Lord! All praise is for you.’ When he prays sitting, all of you should pray sitting.” Reported by al-Bukhaaree and Muslim (Eng. trans. 1/226/no.817).

128: Ordering good and forbidding evil are not to be done with the sword

Ordering good and forbidding evil are to be done with the hand [1], the tongue and the heart, not with the sword [2].

NOTES

[1] The Messenger of Allah (sallallaahu alaihi wa sallam) said, “He amongst you who sees an evil, let him change it with his hand. If he is unable, then with his tongue and if he is unable, then with his heart…and that is the weakest of Faith.” Reported by Ahmad, Muslim (Eng. trans. 1/33/no.77), Abu Daawood, at-Tirmidhee and Ibn Maajah.

[2] Ibn Rajab says in Jaami’ ul-‘Uloom wal-Hikam (p304), “Changing with the hand does not mean fighting. This is also stated by Ahmad in the narration of Saalih. He said, ‘Changing with the hand does not mean with the sword and the use of weapons.’ ” So the use of the sword is not for the public, rather it is for the ruler. This saying of Imaam Ahmad is also reported by Ibn Muflih in al-Aadaabush-Shariiyyah (1/163).

129: The blameless Muslim…

The blameless Muslim is one who does not show signs of anything suspicious.

130: ‘Ilmul-Baatin that is not found in the Book and the Sunnah is an innovation

Everything (some) worshippers claim as hidden knowledge (‘Ilmul-Baatin) that is not found in the Book and the Sunnah is innovation and misguidance. It is not to be acted upon nor called to [1].

NOTES

[1] This is what the extreme innovators, amongst them the Baatinees and extreme Soofees, call to. They explain things away by claiming that they have an outer aspect and an inner aspect. They twist the Book of Allah and His Sharee’ah to suit their own desires. Their claim of receiving hidden religious knowledge, outside of the Book and the Sunnah, is disbelief.

131: There is no marriage without a guardian

A woman who gives herself in marriage to a man is not lawful for him. They are both to be punished if he has violated her, unless the marriage is performed with a guardian, two

just witnesses and a dower [1].

NOTES

[1] The Messenger of Allah (sallallaahu alaihi wa sallam) said, " There is no marriage without a guardian." Reported by Ahmad, Abu Daawood (Eng. trans. 2/558/no.2080) and at-Tirmidhee. Ibn 'Abaas (radiallaahu anhu) said, "There is no marriage except with a guardian advising and two just witnesses." Reported by al-Baihaqee, ash-Shaafi'ee in his Musnad and al-Baghaawee in Sharhus-Sunnah (9/45).

132: Do not speak about the Companions except good

If you see a man criticising the Companions the Companions of the Messenger of Allah (sallallaahu alaihi wa sallam), know that he is a person of wicked speech and desires since the Messenger of Allah (sallallaahu alaihi wa sallam) said, "When my Companions are mentioned then withhold" [1]. The Prophet (sallallaahu alaihi wa sallam) knew of any slips they would make after his death, yet still he did not speak about them except good. He also said, "Leave my Companions and do not speak about them except good" [2]. Do not discuss about their slips or wars, nor that of which you have no knowledge. Do not listen to (such talk) from anyone for, if you do, your heart will not remain safe and sound [3].

NOTES

[1] Refer to point 28 and its accompanying footnote.

The Prophet (sallallaahu alaihi wa sallam) said, "Whoever abuses my Companions, upon them is the curse of Allah, the angels and all the people." Reported by at-Tabaraanee from Ibn 'Abbaas and Ibn 'Umar. Shaikh Al-Albaanee (rahimahullaah) declared the hadeeth hasan in as-Saheehah (no.2340).

Al-Laalikaa'ee reportd in as-Sunnah (no.2359) that Imaam Ahmad said, "If you see anyone speaking ill of the Companions of the Messenger of Allah (sallallaahu alaihi wa sallam), doubt his Islam."

[2] The wording as reported by Imaam Ahmad is, "Leave my Companions for me. For Him in whose hand is my soul, if you were to spend the like of Uhud or the mountains in gold, you would not reach their actions." Declared saheeh by Shaikh al-Albaanee (rahimahullaah) in Saheehul-Jaami' (no.3380).

[3] We should also hate those who have any ill feelings for any of the Companions since Allah, the Most High, declared that He is pleased with them. Refer to Soorah al-Hashr, Aayaat 8-10, Soorah at-Tawbah, Aayah 100 and Soorah al-Fath, Aayah 18. Indeed, those who attack the Companions are wicked heretics, seeking to destroy Islam, since the whole religion was transmitted to us by the Companions.

133: One who criticises and rejects the ahaadeeth is a person of desires and innovation

If you hear someone criticising or rejecting the narrations or desiring something other than the narrations, have doubt about his Islam. Do not doubt about his being a person of desires and innovation.

134: Behaving well towards the oppressive ruler and praying behind him

Know that a ruler's oppression does not reduce or remove anything that Allah has made obligatory upon the tongue of the Messenger (sallallaahu alaihi wa sallam). His

oppression is upon himself. Your acts of obedience and good deeds, along with behaving well towards him, are complete, if Allah, the Most High, wills. Accompany them in all acts of obedience, such as the congregational and Jumu'ah prayers [and Jihaad alongside them] for you have your independent intention in that [1].

NOTES

[1] Shaikhul-Islam Ibn Taymiyyah (rahimahullaah) says in Majmoo' al-Fataawaa (22/61), "The rulers are not to be fought due to committing sins. Even though a person may be killed for some sins, such as adultery and the like. However, it is not permitted to fight the rulers for doing things for which a person may be killed, since the corruption caused by this fighting is far greater than the corruption of a major sin committed by the ruler."

135: Supplicating for the ruler

If you find a man making supplication against the ruler, know that he is a person of innovation. If you find a person making supplication for the ruler to be upright, know that he is a person of the Sunnah, if Allah wills. Fudayl ibn 'Iyaad [1] said, "If I had an invocation that was to be answered, I would not make it except for the ruler." It was said to him, "O Abu 'Alee, explain that to us." He replied, "If I made an invocation for myself, it would not go beyond me. Whereas, if I make it for the ruler, he is corrected and, through that, the servants and the land are set in order" [2].

We are ordered to make supplication for them (the rulers) to be upright. We have not been ordered to make supplication against them, even if they commit tyranny and oppression, since their tyranny and oppression reflect only upon themselves, but their rectitude is good for themselves and the Muslims.

NOTES

[1] Al-Fudayl ibn 'Iyaad ibn Mas'ood, Shaikhul-Islam, Abu 'Alee, alYarboo'ee, al-Khurasaanee. He was born in Samarqand and grew up to be a highway robber. However, his heart was moved upon hearing the Qur'an recited and he repented and then travelled in search of knowledge to Koofah, eventually settling in Makkah. Some of his students were Ibn al-Mubaarak, Yahyaa al-Qattaan, 'Abdur-Rahmaan ibn Mahdee, 'Abdur-Razzaaq, ash-Shaafi'ee and Qutaibah ibn Sa'eed. Ibn al-Mubaarak said, "No one better than Fudayl ibn 'Iyaad remains upon the face of the earth." Haaroon ar-Rasheed said, "I have not seen any scholar with greater dignity than Maalik, nor anyone more pious than al-Fudayl." As-Siyaar (8/421-441) and Tadhkiratul-Huffaadh (1/245-246) of adh-Dhahabee.

[2] This narration is reported by Abu Nu'aym in al-Hilyah (8/91) with a saheeh isnaad and by al-Khallaal in as-Sunnah (no.9).

136: Speaking well of the wives of the Prophet (sallallaahu alaihi wa sallam)

We do not say anything except good about the 'Mothers of the Believers' [1].

NOTES

[1] This is the term of respect used for all the wives of the Prophet (sallallaahu alaihi wa sallam). This is how they have been termed in Soorah al-Ahzaab, Aayah number 6.

137: Performing the obligatory prayers in congregation

If you see a man constant in performing the obligatory prayers in congregation, with the

ruler or other than him, know that he is a person of the Sunnah, if Allah wills. If you see a man neglecting the obligatory payers in congregation, even with the ruler, know that he is a person of innovation.

138: The halal is clear and the haram is clear and everything else is doubtful

The lawful is that which you would witness and swear to be lawful, likewise the prohibited. That which causes uneasiness in the heart is something doubtful [1].

NOTES

[1] An-Nu'maan ibn Basheer said: I heard Allah's Messenger (sallallaahu alaihi wa sallam) say, "That which is lawful is clear and that which is forbidden is clear. Between these two are doubtful matters…." Reported by al-Bukhaaree (Eng. trans. 1/44/no.49) and Muslim (Eng. trans. 3/840/no.3882).

139: The blameless and the dishonourable ones

The blameless one is he whose blamelessness is apparent and the dishonourable is the one exposed as such.

140: The one who criticises the people of the Sunnah is an innovator

If you hear a man saying, "So and so is a Mushabbih" or that "So and so speaks with tashbeeh," then suspect the one saying so and know that he is a Jahmee. If you hear a man saying, "So and so is a Naasibee," know that the one saying so is a Raafidee. If you hear a man saying, "Tell me about Tawheed" and "Explain Tawheed to me," know that he is a Khaarijee, a Mu'tazilee [1]. (If you hear a man) saying, "So and so is a Mujbir (Jabariyy)," or, "He speaks with Ijbaar," or he speaks about 'Justice,' ('Adl), know that he is a Qadiriyy, since these names are a novelty introduced by the innovators [2].

NOTES

[1] What the author means here by 'Tawheed' is the Tawheed claimed by the Mu'tazilah as one of their five principles, that is: the denial of Allah's attributes, i.e. something contrary to true Tawheed.

[2] The author indicates how the extreme innovators accuse the people of the Sunnah, those who do not share their deviation, but take the middle path. So when they (the people of the Sunnah), for example, give due love and respect to eth Companions, they are accused by the Raafidees of having less love for 'Alee (radiallaahu anhu) than is due and indeed of hating him and the family (Ahlul Bait) of the Prophet (sallallaahu alaihi wa sallam) and of being Naasibees. Whereas, the Naasibees would accuse them of being Raafidees, and so on with the rest of the misguided sects.

Imaam Abu Haatim ar-Raazee (rahimahullaah) said, "The sign of the people of innovation is that they attack those who cling to the narrations. The sign of the heretical apostates is that they call Ahlus-Sunnah 'The worthless ones,' intending thereby to annul the narrations. The sign of the Jahmiyyah is that they call Ahlus-Sunnah 'Mushabbihah' (those who declare Allah to be like the creation). The sign of the Qadariyyah is that they call Ahlus-Sunnah 'Jahmiyyah.' The sign of the Murji'ah is that they call 'Ahlus- Sunnah 'antagonists and claimants to deficiency.' The sign of the Raafidees is that they call Ahlus-Sunnah 'Naasibees.' Ahlus-Sunnah only have one name" (Ahlus-Sunnah [pp.21-22] of Abu Haatim ar-Raazee and Abu Zur'atur-Raazee, checked by Saalih ibn 'Uthmaan al-Lahhaam and as-Sunnah [p.179] of al-Laalikaa'ee with a saheeh isnaad).

Refer to the appendix 'The Sects' for a brief explanation of the beliefs of these innovated sects.